

# Christian Faith — and Life —

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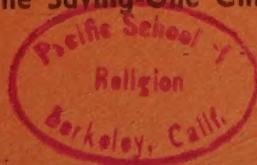
Vol. 44

OCTOBER, 1938

No. 4

## Our Great Need

**W**E NEED, not more creeds, but more Christ; not an enlarged Supreme Court but an increased allegiance to the Supreme God; not a new deal but the Old Gospel; not a revolution but a revival; not new political and social plans, but the plan of salvation; not more organization, but more salvation; not new leaders, but new creatures in Christ Jesus. The church must get down to Christ's business or go out of business. The Bible was not written to hold men down, but to lift them up; not to restrict man but to set him free. Lost souls are lost because they hold unto everything and everyone but the ~~Saving One~~ Christ.—Alfred A. Murray.





# CHRISTIAN FAITH AND LIFE

Continuing Bible Champion, Sermonizer, etc.

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# Christian Faith and Life

*Combining The Bible Champion and The Essentialist*

Volume 44

OCTOBER, 1938

Number 4

## The Legal Value of the Gospels as Evidence

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### Foreword

THE time is more than ripe when the world of honest scholars should consider and take steps to rectify the deep injustice which has been practiced upon the Christian community by those who object to our Gospel. The presentation of the historic facts of Christianity is customarily treated with suspicion such as would not be tolerated in the presentation of evidence on any other subject in a civilized court of law.

This strong conclusion is not the result of any sudden idea, but has developed after some years of study of the rules governing the presentation of evidence in American courts. In the course of that study we have become familiar with such masters of the subject as Greenleaf, Thayer, Starkie, Roscoe, Phillips, Russell, and the other standard guides that govern the presentation of evidence in our own courts of law.

Some time after we had begun this research we happened upon the Harmony of the Gospels written by Simon Gage Greenleaf, who was undoubtedly one of the greatest authorities for the presentation of evidence that America has known.

These present studies were suggested and inspired by a close perusal of the

ideas presented by this master of American law. They are sent out with the hope that our Christian brethren might be encouraged to stand upon the evidence for Christianity that God has placed in our hands, putting the burden of proof concerning the credibility of that evidence where the law demands that burden should properly rest.

We shall present this study in four editorials, the first of which is printed in this issue. The following three shall bear the titles, "The Integrity of the Witnesses," "The Amazing Record of Critical Injustice," and "The Firm Foundation of the Christian Revelation." These will appear in this order in the forthcoming issues of CHRISTIAN FAITH AND LIFE.

IT is highly improper to refer to Christianity as one of the world's great religions. There are many great world religions, of which Christianity is certainly not one. A "religion" consists of man's systematized thinking concerning God, and is the result of humanity's attempts to approach God, and to find Him out for their own satisfaction.

Christianity is God's search for man. The revelation of Jesus Christ owes nothing to human wisdom or the think-



ing of fallible man. It is God in Christ reconciling the world unto Himself. Far from being merely a great world religion, Christianity is the only sure method of salvation which God has established for the redemption of all mankind.

Buddhism is a great world religion. The net result of centuries of its teaching and philosophy has been the degradation and degeneration of the multitudes who have accepted its teaching. In exact opposition to this tragic record is the history of Christianity. Wherever the Gospel of Jesus Christ has gone, regeneration of the individual and enlightenment of the race has been the inevitable result.

The religion of Islam is a great world religion, but it has blighted all people who have accepted it as true. In sharp contrast to the freedom and redemption that Christian nations possess in the application of the philosophy of Christianity, is the slavery of Mohammedan women and the brutish culture of all who are under its damning power. In beautiful and happy contrast to the sad situation of the Moslem is the uplift that has come to every nation that has practiced the teachings of Jesus Christ.

But the greatest contrast between Christianity and the world religions is found in the two-fold fact that Christianity is a personal religion, and is also an historic faith.

Christianity is the revelation of a person whose name was Jesus Christ. Therefore, the Christian is one who worships Christ as Saviour and Lord. A great modern preacher recently achieved some temporary notoriety by preaching on the subject, "The Sin of Worshipping Jesus." He raised the question, "Should the Christian worship Christ?" It is sheer folly to ask such a question, for Christianity is the worship of the man Jesus Christ. It is this fact which characterizes the Christian, and sets him apart from all religionists.

Christianity is *not* the worship of God. The Jews worship God, but they are not Christians. The Moslem wor-

ships God, but does not honor the Son of God. A Christian is one who receives Jesus Christ as Saviour and Lord, and believes Him to be the only begotten Son of Almighty God. Therefore all who worship Christ are Christians, in the exact meaning of that term. Christianity, then, is the worship of a person, Jesus Christ, by such persons as find in Him their Saviour and Lord.

The supreme strength of Christianity, however, is found in a set of historic documents called the New Testament, which are the foundation and evidences of the Christian faith. Therefore the greatest question of the day must be the credibility of the documents that sustain Christianity.

A discussion of this theme is not an idle argument. It is not a controversial, dogmatic discussion, but is vital to a saving faith in the Son of God.

There are two methods by which the New Testament may be investigated in serious study. The method frequently advocated in our day is the so-called higher critical method. This consists of applying to the New Testament records the rules by which we would study any piece of literature in the secular world. This system of study has resulted in what has been frequently called "the assured results of higher criticism." Briefly stated, these so-called results consist of a refutation of the historicity, credibility, and value of the New Testament evidences.

A more honorable and intelligent method of study, however, would be to *apply to the Christian writings the recognized rules of evidence such as govern court proceedings in twentieth century America*. For generations the Christian documents have been treated with suspicion and the Christian himself has been under the unjust burden of re-establishing for every inquirer the historicity and credibility of the records that support Christianity. This is contrary to the accepted rules of evidence. When the New Testament is considered by recognized legal methods of inquiry,



it is attested, established, and demonstrated to the satisfaction of any honest inquirer.

The first rule that must be considered in presenting written evidence in a court of law, and that should therefore govern an inquiry into the question of the value and accuracy of the New Testament, is stated in these words:

When documents purporting to come from antiquity, and bearing upon their face no evident marks of forgery, are found in the proper repository, the law considers such documents to be authentic and genuine, and the burden of proof to the contrary devolves upon the objector.

In consideration of this, the first rule of evidence, the Gospels have unimpeachable standing in a modern court procedure.

They do come to us from antiquity.

In the light of the indisputable proofs that have come to us from researches in archaeology, it can be clearly demonstrated that the New Testament was a completed fact before the close of the first century of the Christian era.

As we shall see later, it is not necessary for the Christian world to argue this fact and bring forth conclusive proof for its truth. We must clearly keep in mind that in all trials of fact in law the burden of proof is on the objector. This fact is so essential to an honest examination of Christian evidences that it will be more than worth our time to cite the exact statement of modern legal procedure as touching this point.

In legal discussion the burden of proof may be defined as "(a) the duty of bringing forward argument or evidence in support of a proposition, whether at the beginning or later in the trial, or (b) the duty of establishing a proposition as against all counter-argument or evidence." In all cases, however, this burden of proof is on the actor.

At the beginning of a trial the plaintiff or objector is always the actor in a case. The defendant becomes the actor when he takes upon himself the burden of disproving the alleged facts and evidences brought forth by the plaintiff,

who is the primary mover in the action. In general, however, he who seeks to move a court to take action in his favor, whether as an original plaintiff whose facts are merely denied or as a defendant who, setting up a form of defense, becomes the actor, must satisfy the said court of the truth and adequacy of the grounds of his claim both in point of fact and law.

But the defendant, on the contrary, holds a very different place in legal procedure. He awaits the action of his adversary and it is enough if he simply repels the action. The defendant has no duty of satisfying the court of the truth and justice of his side of the issue. Indeed, there may be some doubt as to the truth of his side, and he may be legally in the wrong. And yet he may win and his adversary lose, simply because the inertia of the court has not been overcome.

Or, to put this in more legal language, "the defendant may win his case simply because the actor has not carried his case beyond the point of an equilibrium of proof; or, as the case may be, of all reasonable doubt. Whatever the standard may be, it is always the actor who is to carry his proof to the required height, for, truly speaking, it is only the actor that has any duty of proving at all."

Therefore when we say that the burden of proof is on the objector, we mean that he who has to move the court and establish his case is also under the obligation of proceeding with the proof of that case. The defendant may rest until the case has been proved against him and will win his case without an effort made in his own defense, if the actor does not establish his case on legal proof. In a word, then, the test for the burden of establishing a case has become a test which is good only for the burden of producing evidence in favor of the fact alleged.

So to apply the common proceeding of the law of evidence to the question of the value and integrity of the New Tes-



tament, we must remember that the actor is he who objects to the accepted and common belief in the historicity and credibility of the Christian documents, upon which the claims of Christianity are predicated. It is enough for the Christian to sit idly by and wait until our adversary has brought forth legal evidence that is sufficient to overcome the general trend of faith in those Scriptures and satisfy an impartial court that they are in truth forgeries. It is noteworthy that in all of the bitter activities of infidelity no such proof has ever been forthcoming.

When we compare the four Gospels of Matthew, Mark, Luke, and John with the weird fables contained in the so-called Apocryphal Gospels, the purity and historic value of the four accepted Gospels is noteworthy and striking. No intelligent, unprejudiced reader can survey the Apocryphal Gospels and fail to discern the evident marks of forgery therein. But to the present hour of this writing all the eager attempts of unbelief have utterly failed to establish a case of forgery against any of the twenty-seven documents that constitute the New Testament text.

It must be remembered that the writers of the New Testament testify as eye-witnesses. They speak of the facts of the birth of Jesus Christ, His ministry, miracles, death, resurrection, and ascension as though these things actually occurred. They wrote their records in the day and time when these matters were the common knowledge of the populace to whom their documents were addressed. If their records remain uncontradicted by other reputable eye-witnesses in that age, it is too late for their evidence to be set aside in our day, unless other overpowering evidence has since been discovered.

It is an established point of law that the testimony of a deceased witness which has been given at a former trial between the same parties in the same issue, is admissible in a later trial. We might, for instance, apply this law to a hypothetical case entitled "Infidelity

versus the Gospel of John." John, an eye-witness of the events of the life and death, resurrection and ministry of the Lord Jesus Christ, testifies against the unbelief of his day. As an accredited, reputable eye-witness, his testimony was received in his generation. Therefore when infidelity seeks to re-open the case against the credibility of the Gospel of John, we are entitled to bring forward the testimony of this deceased witness, and demand that it be refuted before we are under the burden of producing any new evidence. This new evidence must take the form of objective testimony, and may not consist of subjective prejudice on the part of the objector. The written records of other eye-witnesses contradicting John, or documentary proof of equal antiquity and credibility with the Gospel of John, alone could overthrow the weight and power of his evidence.

It is sheer folly to ask the reader if he knows of such evidence in the possession of mankind today.

Again applying this first rule of our consideration to the New Testament records, they are indeed found in the proper repository. As this is a very important fact in the inquiry, it is wise to define the proper repository and see how thoroughly authentic our New Testament records really are.

An ancient document offered in evidence in our courts is said to come from the proper repository when it is found in the place where and under the care of persons with whom such writings might naturally and reasonably be expected to be found, for it is this custody which gives authenticity to documents found within it. (*Greenleaf*)

In the case of municipal records, the proper repository would be the city hall. For state records, it would be the archives of the state capitol. The proper repository for documents pertaining to the national government would be such a place as the Library of Congress in Washington, D. C. Documents pertaining to the army or the navy should be found in the keeping of the respective department of government that deals with those affairs.



Some very striking court decisions, embodying properties and values of considerable import, have been decided upon this very issue here involved. The repository or custody of an ancient document is of high importance, therefore, in considering the laws that determine evaluation of evidence.

In the noted case of *Bullen versus Michel*, which was tried through the various courts of England over a twelve-year period, to be finally settled by the supreme body of the House of Lords, the value of certain monetary emoluments turned upon an ancient document which had long been missing.

As we shall refer to this case later, we need only to say that it was decided upon the basis of a more or less credible copy of the original document, it being presumed that the original was no longer in existence. The copy was found in a book, the credibility of which we shall discuss later. This book was in the custody of the Marquis of Bath.

His steward proved that the book had been kept in the muniment room of the Marquis, who had become possessed of certain lands which had formerly belonged to any abbey. The Lord Justice ruled that since "it is well known such books are sometimes found in the possession of private individuals who had got lands which had belonged to the abbey," the private individual then becomes, in point of law, the proper repository. In this case, in the opinion of the Lord Justice, the most credible proper custody perhaps would be the Augmentation Office. But the fact is that these ledger books, legally called *Charteruleries*, "have in some instances gotten into the hands of private persons when lands have been conveyed to them by deed of sale or gift."

The first objection that was made to the admission of this kind of evidence was that the custody was not the proper one. The entire body of lords agreed unanimously that the custody in which the book was found is, under the circumstances, the natural and proper custody for such a book. The natural

and proper depository for such records of ownership and lease originally was the Abbey of Glastonbury. When the abbey conveyed title to lands covered by this old record, the new proprietor of the conveyed land then became the proper and legal custody for the preservation of this record.

The only proper, legal, and acceptable repository for documents sustaining the claims of Christianity would be the Church itself. It is a striking fact, and one that bears heavily upon the subject of our inquiry, that from the first century to the present hour *the church* is the one repository where these documents have always been found. There is an unbroken record of this possession back to the age of the founding apostles, and not a single break can be found in the record of possession thus established. Thus the only legal repository that the law can recognize is the one that has preserved these documents and under whose care we find them in every age back to the time of their writing!

The presumption of law is the judgment of charity. In the Anglo-Saxon system of legal procedure the law *presumes* that "every man is innocent unless proved guilty." If a man in our civilization were arrested and haled into court for examination, he would not need to begin the defense of himself or his conduct, until the prosecution had established a case against him by acceptable evidence. *If no evidence was forthcoming, no defense would be necessary!* The accused man, without opening his mouth in his own defense, could walk forth free from the power of the law under the presumption of innocence that is resident in our legal system.

Our system of law presumes that "every action has been fair and legal until it has been shown to be contrary." Thus, if an action is questioned or the fulfillment of a contract is under discussion, the court presumes the action to have been fair and honest. The plaintiff, or actor, must overcome this initial presumption of the court and the law, and



must establish a clear proof of the contrary state. Until such proof has been advanced, the defendant is under no need or demand to show that his conduct has been legal and fair!

Thus, also, "every document found in a proper repository and bearing no marks of forgery," is presumed by the charity of the law to be genuine, until sufficient evidence has been produced to set aside that presumption and to establish its lack of integrity.

The weakness of the case for infidelity is found in the fact that in nineteen hundred years of special pleading the opponents of the Scripture have produced no single fact that can set aside the claims of the text or upset the tremendous weight and value of their testimony to the fact of Christianity.

On the other hand, if the Christian desired to become an actor in this case and voluntarily assumed the burden of proof, he could plead a case that is unimpeachable.

We must not lose sight also of the striking fact that the New Testament records are found in familiar daily use in all church ages back to the day when the men whose names they bear were still alive. The four Gospels were in common and wide circulation while their writers were still in a position to be questioned concerning the facts, incidents, and credibility of their written testimony. These documents being first made public at a time when the authors could be called into question if they departed from the truth, enables them to occupy an impregnable position in the eyes of the law.

To quote again from *Greenleaf on Evidence*, we call attention to the following rule of law:

In matters of public and general interest all persons must be presumed to be conversant, on the principle that individuals are presumed to be conversant with their own affairs.

In all such matters, then, the prevailing current of assertion is resorted to as evidence. It is a matter of historic fact that the great events recorded in the New Testament were not consummated

sub rosa. In the glaring light of open publicity these startling dramas were enacted.

From one end of the Roman province of Judea to the other, every single citizen of that land was well acquainted with the material and records comprehended in the Gospel narratives. These matters were reviewed by Roman courts, and the civil, religious, and criminal authorities of the whole province gave publicity and public interest to those events.

It is inconceivable that the Gospel narratives could have been unchallenged in the day of their production *if they had departed from the truth*. The enemies of Christ would have filled the earth with their clamor if claims had been made that could not be substantiated by evidence.

On the other hand, the friends of the Saviour would have been equally vociferous in protesting against an historical narrative that did not sufficiently delineate the events that were common knowledge in their generation. Therefore, when the apostles made public the documents that are under question by infidelity today, these witnesses were alive to be cross-examined by any unfriendly person or company, and could have been called into court to establish their case. If this was not done, and the evidence remained unchallenged in that age of its production, the law recognizes the evidence as established for future cases, *unless fresh proof can be brought against it*.

It is right at this important point that modern criticism makes such a woeful and pitiful spectacle of itself in battering its head against the concrete proofs of past centuries. No fresh evidence or proof can be brought at this late date against the accuracy and historicity of these ancient documents, which possess so strong a case in their inherent factors when examined by the rules of modern evidence.

As an instance of this futility, may we note how it has been presumed, without proof being adduced, that there



are fatal discrepancies between the original manuscripts and our present copies of the four Gospels which make them inherently unacceptable to the modern scholar. It is a fact of law, however, that when documents of a public or semi-public nature have, in the generation of their production, been subject to multiplication of copies, the public fact of those copies is a presumption of the faithfulness and fidelity to the original of such copies that remain.

Greenleaf argues that the persons who thus multiplied early copies must be regarded in the same manner as the agents of the Christian public for whose use and benefit the copies were made. Therefore on the ground of the credit due to such agents and of the public nature of the facts themselves, the copies thus made are entitled to an extraordinary degree of confidence.

There are cases on record in courts of law where ancient documents concerning public and private rights were lost. In their place copies which had been acceptably received in past time were offered in courts of justice, and were by those courts accepted without the slightest hesitation. (*Starkie on Evidence*, Pp. 195-230; *Greenleaf on Evidence*, Par. 483.) It will not be amiss to point out to the reader that the entire text of the *Corpus Juris Civilis* is received as authority in all courts of continental Europe upon much weaker evidence of its genuineness than that which supports the record of the New Testament text.

In the case that we have previously cited, of *Bullen versus Michel*, which is voluminously reproduced by Thayer in "Cases on Evidence," the accepted principles of law are covered in such a manner as to justify the acceptance of our present copies of ancient New Testament manuscripts in their entirety. Nowhere has the case of "Higher Criticism *versus* the Credibility of the New Testament Text" met with so complete and crushing a rebuttal as it meets here in the question of the acceptance of copies of ancient manuscripts.

This case of *Bullen versus Michel* contains some highly valuable and fascinating material for the student of these matters. The question at issue was the continuance of some very heavy payments to a certain vicar in the county of Dorset by the appellant, who was the proprietor of some extensive farm lands in that parish. The question of the amount of annual payment and the continuance thereof depended upon certain commitments made in the transfer of the land centuries before. The original documents in the case had been lost and the only record of these conditions and agreements was found in a book somewhat similar to a ledger, which contained entries relative to the rights of the abbey.

The credibility of this book was somewhat questionable, in that it contained a good deal of miscellaneous matter, including palpable fables and records of folklore. There were accounts of the giants who originally inhabited the British Islands, and a genealogy of the kings of England beginning with Adam. Then, after an entry of the date 1333, followed the entries, without date, relative to the matter under consideration.

Here, then, we have a secondary production of certain facts mingled with highly incredible material. But upon the presentation of this evidence which purported to be a copy of the ancient document, the jury returned a verdict for the vicarage. The appellant appeared before the higher court, appealing from this verdict on the basis that the evidence was highly questionable in that it consisted only of copies. The House of Lords decided the issue on the question as to whether a copy so produced was properly admitted in evidence.

Their first concern was a question as to whether the original, *if it had been produced*, would have been admissible evidence. Their unanimous conclusion was that since the original document would have been legally acceptable, a copy of that document stands upon equal grounds in the eyes of the law when the original is wanting. From the



final decision, for the sake of its present force and value, may we quote these literal words:

The only question, then, is whether the entries in this book are evidence. . . . If the originals could be produced, *these entries could not be evidence*, but search has been made and the originals cannot be found. . . . If we shut our eyes to this sort of inferior evidence in cases where no other can be had, we shall do constant injustice. *The best evidence* is often lost through carelessness, the injuries of time, and various other circumstances; and secondary evidence is then admitted to raise a presumption or inference where no direct evidence can be had. This, then, is the *next best evidence*, and perhaps evidence still more inferior might have been admitted if this could not have been produced. Applying this important decision to the written records of the New Testament text, we find that the situation of the Christian who would plead his case on the basis of our written documents, is thus impregnable, according to the admitted laws of evidence. By the injuries of time and various other circumstances our original documents have become lost to us. Beyond any question the original documents would be what the law designates "best evidence." However, the originals no longer being available, ancient copies of the original become "next best evidence" and their value increases in direct proportion to the antiquity of these copies.

In case numbers of copies of a lost document are retained in public possession, the law accepts the general content of the best and most reliable existing copies as containing the burden of the matter of original text.

Now this is precisely the English method used in the compiling of the New Testament text as we have it today. The numerous copies from antiquity are carefully compared and studied by scholars who are authorities in that field. Then the general assertion of the most acceptable copies is resorted to as the fact in the matter, and our text compiled from those copies.

The multiplicity of copies of the New Testament in general certainly needs no demonstration to the enlightened of

our age. As an illustration of the familiarity of the early Christian public with those copies, we may briefly sketch the manner in which they were made.

It is an historical fact, for instance, that the four Gospels were in the possession of the church of the first century. Many private believers of that day, desiring to have their own copies of the Scripture, made or did cause to be made, copies from the original manuscript. In some cases poor and humble believers, not able to hire the service of an amanuensis, made their own personal copies in the form of ostraka. Some of these ostraka contain citations of the Christian text and introductions to written prayers of those early believers.

In certain collections of these relics, a considerable group of these shards, numbered consecutively, contained entire chapters from the New Testament text. It is evident from this type of material that the early text was repeatedly and carefully copied before the original autographs disappeared from the possession of men.

In the case of the Pauline epistle, the multiplication is even more historically striking. When the apostle wrote his inspired epistle that bears the name of Ephesus, he sent it on to one of the churches of Asia Minor with the instruction that they were in turn to pass it on to a second company of believers. This group were told to pass it on to a third, and they also to the next on the list. In this fashion the one epistle was to bring instruction and blessing to all the churches of that region.

When the company of Christian believers in Ephesus read the epistle, their hearts glowed with happiness and delight at the deep revelations that had thus been made through Paul by the Holy Spirit. They earnestly longed to retain in their possession for further study this great and enlightening document. They were under the necessity, however, of obeying the injunction of the apostle and passing it on to the next church, that the others also might have their turn to profit by its teachings.



There was, however, no prohibition against making a copy before the original was sent to the second church. Therefore they retained it in their possession until a copy had been carefully made and compared to the original document.

The second church in the list, equally delighted with the teachings of the epistle, also made their own copy in turn. This was compared to the original and retained by the church when the original document went on its way.

Each church in turn having so done, by the time the original writing was worn out from handling, there were numbers of copies of the original in existence. From these copies others were made until they became too numerous to estimate their number.

May we call the reader's attention to the high degree of accuracy that might be expected in such copies for instance, if we desired to print ten thousand copies of the Declaration of Independence, we would not journey to Washington, D. C., to set our type from the original document that is preserved in the archives of the nation. We would get any printed copy of the Declaration of Independence that was convenient in our own library and have the printer set the type from that copy. When the type was set and the proof was struck, we would compare the proof with the corrected document from which the copy was made. We would then accept the finished work in absolute confidence that we had a complete and accurate replica of the original document.

It might be said that all the copies of the Declaration of Independence that are in our present possession are copies made from a copy of a copy of a copy that had been compared to the original! Yet there is no legal question of the accuracy of our current copies. This same principle applies to the multiplication of copies of the New Testament text.

If there are errors or discrepancies in those copies there can be no presumption in law, the originals being lost, that they also contained errors, contradictions, or discrepancies. This is why it is

stated in law, "The prevailing current of assertion is resorted to as evidence. To this fact every member of the community is presumed to be privy."

It is utterly irrational to presume that a Christian today is under any obligation to offer further proof of the genuineness or authenticity of the New Testament records. According to the clear demands of the law, the objector must show them spurious. Not only by every demand of common sense, fair dealing, and justice, but by the adamant rules of evidence the burden of proof lies no longer on the church of Christ but on those who would question the credibility of the New Testament text.

Once more referring to the previously cited case of *Bullen versus Michel*, an important factor that influenced the highest court of England in their history-making decision was the manner in which these ancient copies were made. It became apparent to the appellate court that the copies of instruments presented seemed to have been copied by a person *employed for the purpose*, probably one of the monks, and later deposited among the muniments of the abbey.

This was done because it was important for the interests of the abbey that the instruments should be preserved. Therefore the court ruled that for this same reason it might be presumed that they were faithful copies. At least there appeared to have existed no motive to make them otherwise, and they were found where they were likely to be kept.

Now if this is true in the procedures of law concerning private property, financial returns, and those things of value which men prize most, how much more would it be true of things of eternal value? When the soul of man and his immortal destiny are the prize for which contending forces are striving, we would expect that the natural interest of man would make every possible human effort to preserve his title deeds to immortality. Until the objector can bring forth legal, accepted, and credible evidence to the contrary, in the eyes



of the law the copies of the New Testament text that we possess today are to all practical purposes, as valuable as though we had the original writings.

The collapse of every attempt of fidelity to set aside the accuracy and strength of the New Testament constitutes one of the most ludicrous records extant in our day and age. If evidence exists that the New Testament is spurious, unreliable, or lacks value as evidence, let the contender of this fact bring forth evidence or confess himself

prejudiced, incapable of sustaining his case, and a special pleader for ignorance!

Since there are no living eye-witnesses to these events, the case must be decided on the basis of written records. The value of those records, however, is irrevocably bound up in the question of the integrity of their writers, and for that reason we shall next proceed to examine the credibility and character of the writers in our second article on this subject.—*Harry Rimmer.*

## The Messianic Hope

### MOSES AND ISRAEL

"Speak unto the children of Israel, that they go forward."—Ex. 14:15.

**T**HERE is an infant's cry, the cry of a new-born babe; but, alas, it is a boy, and the command has gone forth to the midwives, "if it be a son, then ye shall kill him." But this is a goodly child. What, then, can be done? For three months his mother manages to hide him. Then she makes an ark of bulrushes and daubs it with slime and with pitch. When that is done, she puts the child into it and places it among the flags by the river's brink, leaving her daughter to keep watch at a distance.

Presently a princess, the daughter of the king himself, comes to the river to bathe. She sees the ark and sends one of her maidens to find out what it is and bring it to her. She opens it and finds a weeping child. As she looks at him, she realizes that he is a Hebrew infant and should be slain in consequence; but she is drawn to him, nevertheless, and finds herself pitying him. She decides to spare him and care for him herself.

His sister now draws near and, sensing the truth, asks if she can be of service in finding a nurse among the Hebrew matrons. Being told to do so, she promptly finds her mother and brings

her to the princess, who then instructs her to care for the babe, promising her wages for doing so. The boy is thus cared for by his own mother, until he is weaned, after which he is taken to the princess, who then gives him a name. As was usual in those days, the name is significant. It means, "drawn out," and commemorates the fact that he was drawn out of the water.

Like other children, the boy grew up; but, unlike most children of his day, he received the best education that was available in all the land. He was an inmate of the palace, and yet he was sympathetic toward his oppressed people. Beholding their burdens, he became indignant and one day, seeing an Egyptian smiting one of them, he looked in every direction to be sure that no one was observing him, and, having thus satisfied himself, he smote the Egyptian with such violence that the man fell dead.

He hid the body in the sand and thought that he had ended the matter. The very next day, however, when he sought to settle a quarrel between two Hebrews, one promptly asked him, "Who made thee a ruler and a judge over us? thinkest thou to kill me, as thou didst kill the Egyptian?" He had merely asked him, "Wherefore smitest



thou thy fellow?" That was all, but it was enough; for it revealed the fact that the thing was known, and in a short time the affair reached the ears of the king, and he sought to kill this presumptive member of his family, regardless of his daughter's feelings in the matter. Flight into the land of Midian resulted.

**S**ITTING alone by a well in this distant place, he saw seven maidens, who approached to draw water for their father's flocks. They were soon driven away by some shepherds, who had come for a similar purpose. Not approving of such actions, the stranger took the part of the maidens and helped them finish their task. They then reported the matter to their father, and he at once sent the stranger an invitation to come and eat bread. He did so and found the family so congenial that he not only remained with them but also married one of the maidens.

For forty long years he dwelt in the wilderness, tending the flocks; but on a certain day he went so far that he approached Horeb, the mount of God. He there beheld a bush that appeared to be on fire and yet was not burned. Curiosity led him to approach in order to find out what it could mean. A command halted him: "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

But first he heard his own name called, "Moses, Moses." Amazed, he answered, "Here am I." Then came the command followed by the awe-inspiring words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face affrighted.

Reassuring words then told him that God had seen the afflictions of his brethren in Egypt, that He had heard their cry, and that He had planned their deliverance. But that was not all; for a promise was added of "a good land and a large, . . . a land flowing with milk and honey" that was to be theirs. Then came

the fateful words, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt."

Dumbfounded, Moses replies: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" He is promised help and protection; but he still hesitates and makes excuses. He asks what he shall say when the Israelites ask for the name of the God who has sent him; for without that information they will not be persuaded, because they will have no hold upon Him if they do not know His name.

That condition is met with the words, "Thus shalt thou say unto the children of Israel; I AM hath sent me unto you." That was his name, and the Israelites never forgot that fact, as Jesus knew. Full instructions followed, and his objection that he was slow of speech was met with: "Is there not Aaron thy brother the Levite? I know that he can speak well."

Convinced at last by miracles as well as by words, Moses went home to Jethro his father-in-law and asked for leave to return to Egypt. Permission was given at once, and he departed with the assurance that all those who sought his life were themselves dead.

There follows the titanic struggle with Pharaoh, and the ten plagues, at the end of which the Egyptians fairly drive out the Israelites and give or lend them almost anything that they ask for. Tormented by the first nine plagues, the Egyptians are driven almost wild by the tenth and are willing to pay for a prospect of relief from anything further.

And so the Israelites flee out of Egypt. They are a motley crew, as unstable as water, ignorant, fearful, and with the mentality of children. Their greatest lack is courage. They have been servile aliens driven by the whips of taskmasters so long that they fear to act for themselves. As they beheld their oppressors tormented, they rejoiced and probably began to hope for a fulfillment



of that obscure promise of the long ago. They knew something about it, and they had longed for its fulfillment.

Doubtless they saw in Moses their promised deliverer and fancied that salvation was to come through him. Salvation of a sort was indeed to come through him; but he was not to fulfill that promise of a bruised serpent's head. That outcome was still a long way in the future.

Nevertheless they had their hopes, and those hopes led them to obey the commands of Moses with diligence. With their flocks and herds and personal belongings and the spoil of the Egyptians, they hurriedly took their departure and traveled northward bound for Palestine.

It was not yet daylight when they started, and they had eaten unleavened bread hastily cooked; but they took their way from Rameses to Succoth in order to make their escape. They then proceeded to Etham where they encamped. Just ahead was the narrow land passage between Egypt and Palestine; but at that point Pharaoh had a garrison of his best troops. They had brought arms out of Egypt, but they could not fight that garrison.

**I**N order to understand the situation, it is necessary to consult modern researches in that region. They have made it clear that in the early days the ocean was some thirty feet higher than it is at present; for the evidence can still be seen at various points. But such an elevation, possibly the result of a complete destruction of ice formations by the flood, since it is said that the melting of the ice at the south pole would put Boston fifty feet under water, would change the present conditions in a remarkable way, leaving only a narrow neck of dry land north of Lake Timsah as a means of egress from Egypt.

The present canal was excavated in the bed of an ancient watercourse which extended the Gulf of Suez to the Bitter Lakes and then extended them to Lake

Timsah, so that the whole was, in effect, a part of the Red Sea. They so regarded it, and the events were recorded on that basis. What we now call the Red Sea was not involved.

Now, consider the situation. The journey north was blocked by that dangerous garrison. To turn south would bring the people into a trap with water on one side, mountainous country on the other, and a desert in front. The situation seems hopeless; but to add to their terror they can hear a dull sound far in the rear, as if an army were in motion. An army is in motion, an army with six hundred chariots, and it is in pursuit of them.

Then comes an order from the Lord: "Speak unto the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal-zephon, over against it shall ye encamp by the sea." It looks like sheer madness; but a promise is given of help and of destruction for their enemies. The people obey; but the army of Pharaoh comes nearer and nearer in their rear.

In their terror the people begin to complain bitterly. They see only death by starvation in the wilderness. They even wish to return and serve their old masters; but Moses only answers: "Fear ye not, stand still, and see the salvation of the Lord, which He will work for you to-day; for whereas ye have seen the Egyptians to-day, ye shall see them again no more for ever." Then comes the command to go forward, and Moses is told to stretch out his hand with his rod in it over the sea, and the promise is added that they shall cross on dry ground.

Nevertheless, the faces of the adults are pale with terror. The children cry from weariness and an unknown source of danger which they sense without being able to tell why. The flocks and herds add to the confusion. All seems lost; but black clouds fill the sky, they hinder the pursuing enemy, and a fierce east wind blows all night long.



For most of the adults sleep is practically out of the question, and with the first suggestion of dawn they are stirring about. They can hardly believe their eyes. The water has disappeared, and a crossing is in plain sight before them. Down the bank they go and hasten to the other shore, carrying all their belongings and driving their flocks and herds before them. They reach the other shore just as the Egyptians arrive at their deserted camp and see them on the far side.

With a shout of triumph, the army turns and hastens down the bank in pursuit of the fugitives. They are too eager. The rushing horses break through the crust of dry mud, and so do the chariot wheels. They are thus stalled in their tracks, and Moses is told to stretch out his rod over the sea. He does so, and as the morning comes in its fulness back come the waters with terrific speed. The Egyptians try to escape; but they cannot make any haste, caught in that mud, and so they perish.

Is it possible to tell just what happened? Yes. That strong east wind began to blow from the northeast, as is usually the case. It struck the surface of the water obliquely and exerted a steady pressure southward. That pressure never let up for an instant. It pushed the water before it from Lake Timsah down through the watercourse to the Bitter Lakes and continued to push it on in them.

When a vessel sails close-hauled, it points into the wind; but the pressure on its sails is constant. There is no let-up, and the vessel gathers speed in consequence. Under like conditions, an ice-boat can sail much faster than the wind is moving. Indeed, its very motion increases the wind pressure and helps increase the speed. The action on the water was of a similar sort, and it was driven out of the watercourse in consequence.

Its depth was probably not over eight feet, and its extreme width was not more than two or three miles. A few

hours would suffice to empty it, and the wind would then dry the surface sufficiently hard to support men and slowly moving animals. It would not support the pounding hoofs of running horses and the crashing wheels of iron chariots.

The song of Moses needs a further explanation. At the southern end of the Bitter Lakes there is a sharp bend to the east. At that point the action of the wind would be in the opposite direction. A tremendous conflict of forces would result, and the waters from the north would pile up against those struggling to move in that direction. As the day broke and the light became strong enough to see to a distance, the raging waters at the lower end of the Bitter Lakes would look like a wall, and Moses was thus enabled to sing: "And with the blast of Thy nostrils the waters were piled up—the floods stood upright as a heap." They did have that appearance, and Moses was justified in his description.

Now, at sunrise an east wind has a way of shifting from the northeast to the southeast, and this east wind was no exception to that rule. As Moses stretched out his rod over the sea, the LORD caused the wind to alter its direction, and its pressure was now added to the force of gravity, which had all along been trying to carry the waters back into their proper channel. Like a tidal wave they caught the Egyptians and destroyed them.

Just by way of confirmation let it be said that the *Proceedings of the Victoria Institute* (Vol.xxvi.,pp.12-33) are quoted by Professor G. F. Wright as recording two dates (Jan.9,1495 and Jan.19,1645), on which the river Rhone's bed was exposed by a wind that blew back the water of Lake Geneva with sufficient force to accomplish that result. In our own land, he reports that a westerly gale on Lake Erie in October (the 14th, 1893) depressed the water at Toledo 6.8 feet and raised it at Buffalo 5.3 feet. He places the extreme difference at Buffalo be-



tween the lowest point reached and the highest, due to different gales, at 15.5 feet (*Scientific Aspects of Christian Evidences*, p.123).

Here, as in the case of the flood, we find God utilizing natural forces to accomplish far-reaching results. The miraculous element is still present, but it is confined to so timing the events that a special providence cares for his chosen people at a time of dire distress, while at the same time visiting their foes with vengeance. It was a "Mediate miracle."

**I**N spite of all the miracles, the rescue at the sea, and the instructions of Moses, the people begin to lust for the flesh pots of Egypt as soon as they tire of their meager fare. Then manna is provided, but they tire of that and again lust for flesh in the course of time and for other things; for they say: "We remember the fish, which we were wont to eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now . . . we have naught save this manna to look to." Then came quails plus a great plague.

In the meantime, Jethro the father-in-law of Moses has visited him and brought his wife and two sons. He also gives him wise counsel, saying: "Hearken now unto my voice, . . . be thou for the people before God, and bring thou the causes unto God. And thou shalt teach them the statutes and the laws, . . . Moreover thou shalt provide out of all the people able men, such as fear God, . . . to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people . . . and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge themselves; so shall they make it easier for thee and bear the burden with thee."

Moses could not teach the people statutes and laws unless he formulated them, and, having formulated them, the need would soon arise for a written copy that could be consulted in case of need. In addition to that, it was desirable for

the people to know something of their history, and the natural result would be the production of Genesis and Exodus, with additions, as time went on, of the other books of the Pentateuch.

In the third month after they left Egypt, the migrating host reached the wilderness of Sinai. There they encamped, and God gave Moses that wonderful code of laws called The Ten Commandments. If the children of men were all obedient unto them, violence would cease upon earth, and this world would become a paradise. Bars and bolts would no longer be necessary, and all men would become brethren.

Incidentally, Moses was gone for some time, and when he delayed to come down from the mountain, the people demanded of Aaron that he make them a god to go before them. The result was a golden calf, modeled, doubtless, on the sacred Egyptian bull Apis. When Moses finally came down at the word of the LORD, he found them shouting and dancing about the calf. As a result he threw down the tables containing the commandments and had to prepare a new set.

Many ordinances and statutes were enacted, and they were of such a wise character that they still form the basis of common law in our own day. The tabernacle was constructed, and the people were numbered and arranged in military order for the safety of all. It was observed thereafter, but forty years elapsed before they entered Canaan.

It came about in this way. Spies were sent into Canaan to find out all they could about the land. They brought back specimens of the fruit, and an amazing bunch of grapes. They say that it is a land flowing with milk and honey; but they also state that the people of the land are strong, that the cities are large and fortified, and that they saw the children of Anak there. As the Anakim were men of great size as compared with the men of Israel, this last item contained an element of great discouragement.



Caleb advised an immediate assault upon the land; but the rest, all except Joshua, opposed any such move, and they added, "The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the men that we saw in it are men of great stature." They next went so far as to compare themselves to grasshoppers in the sight of the people of the land as well as in their own, by way of contrast.

The people then gave themselves up to weeping and wailing. They murmured against Moses and Aaron. They cried: "Would that we had died in the land of Egypt! or would we had died in the wilderness! And wherefore doth the LORD bring us unto this land, to fall by the sword?" They even proposed selecting a captain to lead them back to Egypt. Caleb and Joshua protest, rend their clothes, and tell the people that the LORD will see them through and help them to conquer.

In reply, the people shout to stone them; but the glory of the LORD appears in the tent of meeting, and the people are condemned. All the adults except Caleb and Joshua are to die before Canaan is conquered, and the people are to wander for forty years in the wilderness. Sobered by this result, they now propose to fight in spite of the warning that the LORD is not with them. They do so and are routed with a great defeat.

And so they wander till at last they reach the east side of the Jordan. In the meantime Moses had sinned with his lips and has been denied the privilege of leading the people into Canaan. He is taken to a high mountain and allowed to view the land, but that is all, and he dies after he has rehearsed all the commandments that he has previously given them.

**D**EUTERONOMY is indeed the second giving of the law, and its opening words bear witness to that fact. "These are the words which Moses spoke unto all Israel beyond the Jordan;

in the wilderness, in the Arabah, over against Suph, between Paran and Tophel, and Laban, and Hazeroth, and Dizahab." The only possible application of this statement is to the books that precede Deuteronomy. They were spoken in the wilderness; but Deuteronomy was spoken in the land of Moab after the smiting of Sihon the king of the Amorites and Og the king of Bashan.

The same fact appears in a verse wrongly located in our English Bibles. In them, it is the first verse of the twenty-ninth chapter of Deuteronomy, but in the Hebrew original it is the last verse of the preceding chapter. That is where it belongs. It reads: "These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which He made with them in Horeb."

As has been shown in the *Bibliotheca Sacra* (Vol.lxxiv.,pp.304-310), the Hebrew pronoun which begins this verse (and the first verse of the book) refers to what precedes, unless it is itself prefaced by a conjunctive particle. At the beginning of the book it therefore indicates the four books as suggested. In this other case it refers to the first twenty-eight chapters of Deuteronomy. If we only realized it, the first verse of the book bears witness to the Mosaic authorship of the Pentateuch.

From Horeb to Kadesh-barnea by way of Mount Seir was eleven days' journey, and the land of Moab was well beyond Kadesh-barnea, so that the people had laws given them twice, as the word Deuteronomy indicates. The portion received at Horeb was therefore augmented by what is now found in the first twenty-eight chapters of Deuteronomy. The rest came later.

After Moses died in the land of Moab, the people wept for him for thirty days. This new generation evidently loved and trusted him much more than the one that he led out of Egypt, and they must have wondered what was now to become of them. They still had that ancient



hope; but the man who had seemed to be its fulfilment was gone, and they were once more left in uncertainty as to what the hope could mean.

The overthrow of Sihon and Og, who ruled the land east of the Jordan, had already settled the status of that portion of their promised inheritance, and Joshua now made preparations to conquer Canaan itself. To do so, it was necessary to cross the Jordan. After receiving directions from God and assurances of help, he issued the necessary orders.

Modern geological research has made it clear that here, as twice before in the history of the chosen people, God made use of natural forces to perform a "mediate miracle" for the benefit of Israel. That was what happened at this crossing of the Jordan, and it is also what happened at the fall of Jericho. Modern research has been helpful there likewise.

When Professor G. F. Wright, the great authority on the ice-age, was in Palestine, he made a careful study of the Jordan valley at Jericho. In doing so, he found clear evidence that the bed of the river had been upheaved three times by earthquakes and then re-channelled. That an earthquake was what enabled Israel to cross the river, is made plain by a passage in the Psalms (cxiv., 5,6): "What ailest thou, O thou sea, that thou fleest? Thou Jordan, that thou turnest backward? Ye mountains, that ye skip like rams; Ye hills, like young sheep?"

Even more significant are the two verses that precede: "The sea saw it, and fled; the Jordan turned backward. The mountains skipped like rams, the hills like young sheep." The thing that they saw was that Israel had become God's dominion. The natural conclusion must be that the mountains were in motion at the time of the crossing, and the description fits that idea; for it relates that "the waters which came down from above stood, and rose up in one heap, a great way off from Adam, the city that is beside Zarethan; and

those that went down towards the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho." That means an uplift in the bed of the stream.

There comes to mind the report of the discouraged spies, "a land that eateth up the inhabitants thereof." Did they mean that it sometimes swallowed them up in an earthquake? The earthquakes were there; for, even in our own day, in the month of July, 1917, an earthquake which damaged Neblus made the Jordan fordable where it had not been passable before.

The languages of the East resemble those of our American Indians, whose poetic diction has often caused men to wonder, and that must be remembered in evaluating all such accounts as that of this memorable crossing. The water above was not only stopped, it was thrown back, while that below was simply cut off and allowed to run along on its way to the sea.

This crossing filled the people of Jericho with apprehension, and they shut themselves up inside of their walls. Spies sent by Joshua had been inside the city and had been saved by Rahab, when men sought to take them. The inhabitants, therefore, looked for an assault.

It did not materialize. Instead all the men of war simply marched day after day around the city once. This they kept up for six days, and the men of Jericho, by that time, regarded them as either cowards or fools. They were neither. There was another earthquake coming.

**J**ERICHO was built, as Dr. Wright discovered, on unstratified Jordan mud something like the made land in San Francisco. On that land the effects of the earthquake were more severe than anywhere else. Earthquakes seldom occur without some readjustment in another one, either mild or severe. They are supposed to result from the slipping of some portion of the crust of the earth at a fault. Some unusual circumstances may precipitate them.



On the seventh day the program was changed. Seven priests with rams' horns led the way with the ark of the covenant behind them. The people followed, and the priests blew their horns. Seven times they compassed the city, and the seventh time the blast was long. Then the people shouted with a great shout, and down went the walls of Jericho; for they had sounded the key note of some deep-lying rock fault, and the vibrations had produced an earthquake. Recent studies of conditions there indicate, so it is now reported, that the city was destroyed by an earthquake and fire. Consternation in Jericho was the result, and the city was demolished.

There is still much to be learned about the power of vibrations. Caruso is said to have been able to sing its key note into a wine glass and shatter it to pieces. Flames are said to have been quenched by vibrations. Soldiers have to break step in crossing a suspension bridge, because the regular step causes dangerous vibrations. It is even reported that an old fiddler, tormented by men building a suspension bridge at Niagara, vowed that he would fiddle their old bridge down.

They roared with laughter; but when he had reached a point where he was not at their mercy, he began experimenting with his G-string. He found the note he wanted and sounded it continuously. Presently the cables were vibrating so violently that the men could not work and had to beg him to stop. He had made good to his satisfaction and their discomfiture.

The steady tramp of thousands of armed men keeping step to the blasts of rams' horns would produce vibrations in anything that could respond to it, and some deep-lying ledges evidently did respond to it, especially at the last, when a great shout was added to the marching footfalls.

By the Israelites some such thing was expected, but not by the men of the city, who by this time must have been jeering at the procession as it traveled

around the city. Taken completely by surprise, they fell an easy prey to the Israelites, and none of them were spared save Rahab and her household. She had saved the spies and had been promised safety by them. That promise was kept, and she became the mother of Boaz, who was in the royal line. There is a slight difference in the transliteration of her name in different places; but that does not invalidate the statement, and similar differences in modern transliterations of Hebrew words are common. Most writers omit the Schwa, but some do not. It is not easy to print, and it does not make a syllable.

Moses was dead, but the Messianic hope was not. It was still very obscure, a nebulous thing without a definite name as yet; and yet it had not disappeared, because the Hebrews are extremely conservative in all religious matters, and this hope had a religious character. Moses probably, by his leadership, helped them to develop the idea that the hope involved a great leader like him, and that idea grew with the lapse of time. Finally, it took definite shape with far-reaching results.

It only remains to add a word about the conclusion above concerning the word "these"; for the first word of the last verse in Numbers, "These are the commandments and the ordinances, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by the Jordan at Jericho," is, in the Hebrew, the same identical term. As nothing follows, the "These" must refer to what precedes (Numbers xxxiii. 50 to xxxvi. 12, inclusive), the final commands of Moses, apart from Deuteronomy.—*Herbert W. Magoun.*

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This is the third in this series of seven editorials; the fourth will appear in the next issue.

I thank God for every issue of this magazine. It is mighty encouraging in this age of doubt and uncertainty to read these strong, scholarly and deeply spiritual articles.—*Rev. J. M. B.*



# Unitarianism an Infection

2 Tim. 4:3, 4

UNITARIANISM is not a new doctrine. "There is nothing new under the sun." In fact, it is as old as the fall of man, and the form of infidelity that found voice in the Garden of Eden and disputed with Eve the Divine deliverance, has changed in nothing, save individual incarnation.

*It professes to be a truth-seeker, but is it? Listen to the Unitarian pastor:*

It (Unitarianism) established one hundred years ago a church where a man may follow truth to the uttermost bounds and speak the truth, as he finds it, to the uttermost consequences and be responsible not to any outside authority, either ecclesiastical or biblical, but only to his own conscience.

We call your attention to the fact that deliverance, in itself, is anarchy in the realm of theology. It is the same opposition to "authority" in the intellectual realm that is everywhere revealed in the realm of society and state, and its effect is the same in both. It is the incarnation of the lawless one. Government knows no more dangerous enemy than the man who will regard "no outside authority," and religion is threatened by a new intellectual Bolshevism, defended after the same manner.

The Unitarian preacher says, "Unitarianism accepts as truth the demonstrated facts of science," and yet, the same preacher builds his whole philosophy upon a Darwin hypothesis which has not a single fact for its support, which, in truth, flies into the face of every fact known to nature. His very demand that he be free from "any outside authority" is in its nature anti-scientific.

Truth is the most intolerant thing in the world. Science is exact knowledge, and whether one wants it or not, both of them speak with an "authority" that leaves the individual conscience no play whatever. It must surrender to their statements and do their behests or

prove itself lawless. Man can stand up and say that two and two make five until he is black in the face. That is the exercise of individual liberty, but the science of mathematics laughs his liberty to scorn. That is why the *New York Nation*, a few years ago, wrote after this manner:

The intrinsic falsity of the liberal church lies in its seeming conformity with the temper of the age. Prestige in our era undoubtedly goes with rationalism and the scientific method. Accordingly the liberal church deifies evolution in nature and society. It glibly jumbles religious insight with social ethics. It pretends to preach the higher criticism by interpreting the sacred writings as esoteric fables. And in general it allies the growing affinity of science and religion. All this is the sheerest nonsense. It is nonsense from the point of view of modern science, the attitude of which is no less alien to the homiletics of the Rev. Harry Emerson Fosdick than to those of Bishop Manning. The category of compromise is as impertinent to the scientific method as the category of conversion.

Think on that last sentence, "The category of compromise is as impertinent to the scientific method as the category of conversion." Certainly it is impertinent to the scientific method. The scientific method does not give free play to the individual conscience, nor does it give free play to the individual conduct. The science of good government rests upon the Ten Commandments of the Old Testament.

When, therefore, the gentleman at Lake Minnetonka proposed to despise the authority of the Bible in the seventh commandment, and the authority of the State statutes in the Mann Act, he was properly taken in charge and put in prison. When the doctrine of "no authority," of "individual conscience" obtains in this world, it will convert society into a bedlam and bring the world itself to a social chaos that will shortly result in the extinguishing of the race. That is why we say that Unitarianism, while professing to be a truth-seeker, is a lie-believer.



*Unitarianism has a natural lust for unsound doctrine. "The time will come when they will not endure sound doctrine."*

Unitarianism denies both the necessity and experience of regeneration. The words of the Lord Jesus, "Ye must be born again," it repudiates, and the Bible distinctly teaches of unregenerate men that they prefer falsehood to truth. "*The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned*" (1 Cor.2:14).

In our judgment it is also true that the unregenerate man does not readily discover the processes of nature. They also, are an enigma to him who knows not God. Galileo, Kepler, Bacon, Newton, Mendel, Morse, Copernicus—these are all men who believed God and His Word. It is not science that denies the first and doubts the second. It is sin rather. Fallen human nature prefers no God and ardently opposes "external authority," ecclesiastical or biblical. Steiner, in his volume, *The Eternal Hunger*, provides us a perfect illustration of this truth. He says:

I always more than believed in God, I *knew* Him. I first knew that God was doubted, through our landlord, the blasphemous baker; and later, when He became misty in that garden where I ate the forbidden fruit, and where my playmates, Anton and Martzin, belabored me for my faith in Him. How God died and who disposed of Him, I feel compelled to tell, now that I am persuaded that "neither death nor life, nor angel nor principalities, nor powers, nor things present, nor things to come—shall be able to separate me from the love of God."

"Our schoolhouse, low, and muddily gray, at the end of a long, dull street, had no equipment in the lower grades by which to make learning easy, except a movable blackboard and a counting contrivance of colored balls, which was an invention of the Chinese, I think, and to me always as mysterious as the Orient.

Into my last year at that school came a wandering teacher, who arrived in our town with high-top boots, the soles worn through, for he had traveled afoot; a soiled paper collar on his neck, no shirt to cover him, and no

baggage whatever, except a parcel of books, one of which was an infantile treatise on physics.

I know, for he lodged in our house till the school board provided him with a change of clothes and linen, and an advance of salary. Then he moved to the inn, where, sad to relate, he played cards, drank wine, and the evil-minded said, "ate pork chops." (It was a Jewish community.)

He was the most brilliant man who stepped into our mental horizon. The boys admired him, and the girls sighed for him. He added poetry to our curriculum. The girls learned Schiller's *Child Murderess* by heart, and the boys, the drinking song from the *Robbers*. Beside teaching us poetry he unlocked the scientific cabinet on a great and unforgotten day, when dust and cobwebs were wiped away and light penetrated.

Mysterious glass tubes, jars, wheels and disks, bells and coils of wire were disclosed. Out of the glass disk lightning was to spring, and the thunder and lightning were no mystery any more. Out of the jar, the dead jar, which was filling with fluid, power was to come. All power, he said, came from such a source; the Universe was just a Leyden jar.

My heart almost stopped beating; so after all it was true; there was no God Who drove the clouds and hurled the lightning, no God Who changed the seasons, and brought spring and summer out of the dead of winter. Just a huge jar full of juice, and everything—life, death, love, hate, good and evil, came out of juice.

In vain had I defended the Almighty; there was none. My knowing Him was a fancy, a dream my Fathers dreamed, and which lived in me.

However, I would not give up God so easily. There must be God—there were the heavens, the sun, the moon and the stars; the stern judge, the pious rabbi, and the kindly mother—they did not come out of the jar. I defied the new teacher with that fatal gift of eloquence which finds words more easily than thought, and deep feeling which confuses utterance.

The new teacher defended his jar as eloquently as I defended God, and more forcibly; for he held the scepter, the grapevine switch, and there was no argument to meet it except tears. After I was smitten into silence the demonstration began. The wires were rusty and tangled, no power came from the jar, and while he fussed with the contacts he prophesied that in twenty years electricity would rule the world, that there would be no Sabbath, no Passover, not even a Day of Atonement; no churches or synagogues. He said that science had killed God and he would prove it to us by having a bell rung by force which



came out of the jar, the same force which governed the Universe.

The wires were connected, and forty-odd boys and girls crowded around the desk where the new god was enthroned, the god who was to demonstrate this power. Something was wrong with the mixture, the teacher declared; for the little hammer, which was to demonstrate that force, was immovable.

School was dismissed, and I walked home with a dull sort of triumph in my heart. This day at least, Jehovah had triumphed over Baal, and I would trust Jehovah; but all day and most of the night fear pursued me. I saw an empty world; no God, no angels, no goodness, no virtue. Just a huge jar and sparks flying from it, wheels turning by it, nature an immense factory moved by electricity, and all of us since Adam born out of a Leyden jar!

Children are reticent about their doubts and I struggled with mine alone, through ugly dreams in which I saw the new teacher and Anton and the sergeant of the gendarmes kill God and stuff Him into a Leyden jar. I fought them, for I wanted God to live. When I awoke, my sister told me that I had groaned in my sleep, talking confusedly, and my bedclothing looked as if it had been through a battle.

I think it was spring when this all happened, for I remember most things which happened in the spring. The mind is most active then, renewed. I should say it was May the first, for the morning began with music, the Gypsy band serenading. The air was balmer than I had ever breathed, a storm at night clearing the dust; faint odors of flowers crept in when the heavy shutters were removed and the windows opened. It was a day such as could not have come out of a Leyden jar. I knew by the joy in me which rose above the doubts, that God was living. Yes, in spite of the teacher, and Anton, and the sergeant of the gendarmes.

So I went to school, pitting my faith against the silent jar which stood there while the teacher fussed with the fluid—. He screwed the wires in place, and the routine of the school day began. Reading first, in which I delighted and shone; arithmetic, in which I was duller than the dullest; history, with its everlasting kings, generals, wars, victories and defeats; then science and the demonstration of power.

"Now children, see," he said, "it is as I told you. Everything is moved by electricity, governed by force, so there is no mystery. You see I can do it, you can do it." He turned a brass screw, the bell rang—God was dead!

That afternoon I played truant. "If there is no God," I argued, "what is the use of studying the Bible? It, too, must have come out of the Leyden jar." I went out a mile or

more along the brook, swollen to its banks by the rain of May. I lay down among the grasses and flowers, waving in the breeze, and cried because there was no God. Then as I smelled violets—I said: "God must be living still."

The jar smelled only of acid; while the earth was sweet from violets. I heard wrens singing and sparrows chirping; swallows were skimming the sky, a meadow lark rose, shattering the air by its melody. I knew that God was living. The Leyden jar could only say: "Bur-r-rrr," or at most "Tinkle, tinkle"; while the sky was a sounding-board, echoing God's music.

From far up the stream came noises. Anton and Martzin, my boon companions, with other boys and men, were bathing and catching fish. The fish were swimming belly up—killed by poison, a cowardly and unlawful way of catching fish. They roasted the fish between squares of bacon, and I was commanded to eat. I not only ate pork in defiance of the Law, I also smoked cigarettes, made from the refuse ends of strong tobacco. The May day sweetness was stifled in vile odors, and the song of the nightingales was drowned by lewd ditties and coarse jokes.

The gang, the mob, came out of the Leyden jar, and marched into town; smashed windows, defiled doorsteps, defied the watchman, and stole his horn, upon which he was about to toot the ninth hour.

At the other end of the town was a disreputable place, and to that the gang marched with its "burr-rr, burr-rr," and "tinkle, tinkle," the elemental force which came out of the Leyden jar. By the light of two tallow candles sat the woman, the same woman, unchanged since the days of Sodom and Gomorrah. By her side sat the teacher, drunk and maudlin.

The sight of us youngsters sobered him. "Children in a bawdy house?" he exclaimed. "Aren't you afraid and ashamed?"

"Why should we be?" I replied, insolently. "Since God is dead, and everything, everything, men, women, children, the Ten Commandments, good and bad, came out of the Leyden jar!"

He grew furious, and slapped me on the mouth, and when I told him that he had killed God with electricity, he lifted me bodily from the earth floor and carried me out. In front of a straw-thatched hut he sat me down, then threw himself beside me face down upon the fragrant earth, and while his body then heaved in pain, he stammeringly told me his story—an old, old story—older than that of the Prodigal Son, older than that of the sons of Belial.

I understood and treasured it, and when he led me home, I knew how God was killed. *Not by Science, but by Sin!*

"It is nearly forty years since I heard the "burr-rr, burr-rr," and the "tinklé, tinklé, tinklé," which came feebly out of the Leyden jar. Marvelous years in which the night has been made like the day, by the touch of a button. Men's whispers are heard around the earth, children toy with magic waves, and the birds are overtaken in their flight, by the air-men.

The Leyden jar has been opened, and music, fragrance and power flow from it.

God lives in greater majesty than ever. He still lives in the unapproachable light of holiness, except as men kill Him in their hearts. Not by Science, but by Sin!

That is the way God has ever been killed, and it is the love of Sin that gives birth to Atheism. You ask how Unitarianism gets to believe in a false Science, and why it repudiates God?

I will tell you!

*Unitarianism has created for itself false prophets for teachers.* I suspect that a majority of its present-day pulpit men are theological renegades from evangelical bodies, and not a few of them have been ejected from the same. On this matter let our neighbor speak:

"I myself was reared and trained in an orthodox church, but I always believed in the kind of religious fellowship which I have just outlined as the principle upon which Unitarianism is based, and because I insisted upon having this kind of a church in an orthodox denomination (a dishonest endeavor), I was ejected from the ministry, and just as water finds its natural level, so I found myself settled in the Unitarian ministry."

But such is Unitarianism! Gaston said, concerning the Andover trial,

This is a prosecution for non-conformity to a certain creed. Its logical outcome is that you are asked to decide that falsehoods may be taught at Andover.

The fact was, that falsehoods had long been taught at Andover and had effected Andover's decline, forced the close of her career and finally landed her wretched remnant in the heart of Unitarianism.

Not only so, but those who endowed it took every conceivable precaution to protect it against the possible ravages of Unitarian liberalism, and the professors and directors who betrayed their trust and turned over this institution,

and attempted to turn over its wealth as well, to the Unitarian body, were false teachers and their treachery was never exceeded in human history.

I return, therefore, to my original proposition:

### Unitarianism is an Infection of Falsehood

*Its fruits are uniformly evil. Its first evil effect is upon spiritual life.*

The moment a man ceases believing in God, and that Christ is the Son of God, and the Holy Spirit is His representative in the church, the soul of his Christianity has departed, and it is only a question of time when he will neither read the Bible nor pray, nor "assemble himself" with others to engage in songs of praise, nor in any way cultivate spiritual experiences.

Unitarianism is not only Christless, it is Bibleless and Spiritless. The individual accepting it turns his back upon the light of revelation and walks in Darwinian darkness.

Hear the statement of one of the most brilliant men America ever knew, A. J. F. Behrends, D.D.:

Religion vanishes if man cannot come to God, and revelation vanishes if God cannot come to man.

Then suffer an illustration in his statement of his own personal experience as published in his volume, *The Old Testament Under Fire*:

I have been in the crushing coils of this critical anaconda, and know what the fight for life means. Less than twenty years ago, the revolutionary criticism made its appearance in our higher institutions of learning. It was unknown in my seminary days. It is all the rage now. Theology has been thrust into the background, and the critic is in the saddle. He will not stay there long, for already the steed is becoming unmanageable. And when the new criticism first appeared, I ignored it. I did not believe the enemy ever would come within rifle range, and so I was not disturbed. But that which at first was only a rustle in the top leaves of the trees, swept downward and forward, and with increasing velocity. I kept my feet and waited. At last, eight years ago, I could stand it no longer and I determined that the issue must be fairly and squarely met. I girded myself for the task.



I took down my neglected Hebrew Bible, and plodded through its every line; once, and again, and yet again—the Pentateuch a good many times. Meanwhile, the agony grew apace. Many a day was spent in restless pacing in my study; many a night was without any sleep, except the sleep of exhaustion. It seemed to me as if the Old Testament were slipping away from me. I dreaded to open it, and I dared not shut it. The darkness seemed growing denser. On I pressed, and stumbled, sometimes nearly losing my footing. The eddy became a maelstrom, whose hissing and whirling waters threatened to suck me into their cavernous depths. None knew my agony, for I bore it in silence. And Sunday after Sunday I went into my pulpit to preach the Gospel while my heart was ready to break. I had lost my childhood faith and there was none to take its place.

What a tragedy! There is nothing more pathetic than the existence of a church building and the assembly of a congregation to provide a platform and an audience for the man whose God is only a creation of the human mind; who refuses to have the Bible opened in the presence of his people; who repudiates the demonstrated deity of Jesus Christ; who scoffs the Holy Spirit; who introduces secular instead of sacred songs, and makes the famous skeptics—Darwin, Spencer and Huxley—the subjects alike of his revelations and of his praise!

Again, *Unitarianism weakens in numerical strength, even as it does in spiritual.*

I have already called your attention to the comparative weakness of Unitarianism in America—older than some of our largest evangelical bodies, and yet a pigmy in their presence. It claims five hundred churches, half of them in New England. Those societies have been made up in an altogether remarkable manner. Listen to the conditions of membership in the Unitarian body! This is from Dr. Dietrich.

In all the history of Unitarianism no man has ever been denied admission because of any belief or lack of belief, nor has any one ever been asked to subscribe to any theological or philosophical formula.

In other words, this “church of the world,” with its doors open to the

North, to the South, to the East, and to the West, in a hundred years, making no conditions of admission whatever, has been able to corral fewer people than the larger evangelical denominations number in a single State!

To further prove its deleterious effect, study the denominational institutions that lean toward it.

I do not care to be personally offensive, but if I did, I would name now five cities in Minnesota where a certain Baptist church in each has been accustomed to elect liberals to its pastorate. There isn't a growing, progressive church in the company, and in that list are numbered one of the oldest churches in the State, and at least three other churches that belong to the three first-class Minnesota cities. Two of them have wealth; none of them mark progress or reveal any spiritual power.

The Baptist church in the shadow of Carleton College has perished from the earth, and the one in the shadow of liberalized Pillsbury Academy gradually weakens and promises yet to become a dependant upon the State Convention bounty.

In yonder East are three Baptist Theological Seminaries — Rochester, Crozer and Newton. Each of them has known the fostering care of the denomination for more than three-quarters of a century, and each of them at one time was strictly evangelical and thoroughly prosperous. Today they are weak with the infection of Unitarianism, and in spite of the hundreds of thousands of dollars, yea, even millions of dollars that the Baptist people have invested in them, their entire body of students of last year did not equal the attendance upon the Northwestern Bible and Missionary Training School—a strictly evangelical institute that has never cost the denomination a dollar, and yet out from which more men and women are constantly going to fill evangelical pulpits and to occupy mission stations than from all these institutions combined; and that in spite of the fact that these Eastern institutions are located within

a half day's travel of a population of 50,000,000, filled with hundreds of thousands of Baptists, while the Northwestern is in a State where Baptists are extremely few.

The proof of the pudding is in the eating! The evangelical spirit is the essence of life! The spirit of Unitarianism is that of decay and death! Princeton Seminary flourishes. Andover is dead and buried.

*Unitarianism eventuates in a moral stench.*

When we come to deal with our last subject, "Unitarianism—a Conscienceless Church and College Thief," we shall show that it disregards every one of the Ten Commandments.

How can any institution make a contribution to morals or even escape a contribution to immorality when once it denies the authority of His Word?

If there ever was an instance of logical relation between cause and effect, it was the Darwin philosophy—basal in present-day Unitarianism—fruiting in the Loeb and Leopold crime that stigmatized Chicago and shook the world a few years since. That relation was so evident that even Attorney Darrow admitted it, and used it as a plea in defense of their conduct, that they were only carrying out in practice the Nietzsche philosophy, imposed upon them by University studies.

But no true prophet ever concludes a sermon with a dark prospect, and I should be unhappy indeed if I left my readers at the point to which we have come. Permit me, therefore, to turn your thought from this infidelity to the God Who is over all, and with whom there is Light, and in whose Son there is Life, and to the revelations of this blessed Book—the Bible—in which you can find a foundation for faith that standeth fast. Concerning them both I speak from experience. "God is Love," and "His Word is a Lamp unto my feet;" His promises are a foundation for my faith!

John Bunyan, in his matchless alle-

gory, tells how, when Christian came to the river, he commenced to sink, and cried out, "I sink in deep waters! The billows go over my head! All thy waves are gone over me!" But Hopeful, who was at his side, answered, "Be of good cheer, my brother! I feel the bottom and it is good!" Then there fell upon Christian great horror and darkness so that he could not see before him, but presently he felt good ground to stand upon; and so it followed that the rest of the river was shallow. Thus they got over! "Be of good cheer," "The foundation of God standeth fast" (2 Tim.2:19). —William B. Riley.

Those who wish these editorials in book form may address Dr. W. B. Riley, 20 South 11th St., Minneapolis, Minn.

## Will the Old Book Stand?

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up; and when you overturn it again, it is rightside up, still. Every little while somebody blows up the Bible; but when it comes down, it always lights on its feet, and runs faster than ever through the world.—H. L. Hastings.

## The Bible

is my last court of resort, it is the infallible guide, the inerrant Word of God, and has been to me not only the foundation for life and character, for work and service, for worship and revelation, but also my final authority in the solution of all problems.—W. A. Matthews, D.D.

It is a singular fact that few men, otherwise well educated, are acquainted with the English Bible. I can obtain one hundred men who can teach Latin and Greek well, where I find only one who can teach the Bible well.—D. L. Moody.



## Who was the Wretched Man?

**I**N the seventh chapter of the Epistle to the Romans the apostle Paul describes a wretched condition many features of which are familiar to every thoughtful person who has experienced the redeeming grace of God. Christians of all generations have expressed their experiences before conversion under the convicting power of the Holy Spirit, and also sometimes their experiences after conversion, in terms of this vivid passage of Scripture.

What is this condition which the Apostle Paul describes? Was it a condition subsequent to conversion or previous to conversion? We may agree at the beginning of this discussion that many phrases in this passage describe spiritual battles in the hearts of God's children, and also that many of these phrases describe the battles and struggles of the unregenerate man under conviction of the Holy Spirit. Bible students differ, however, as to the true meaning intended by the inspired writer.

The argument in favor of the view that the wretched man described in the seventh chapter of Romans cannot be a saved man, has frequently proceeded upon perfectionist assumptions. There are those who hold that the Christian life is normally a life of sinlessness, a life of perfection, a life in which sin is not present, a life from which sin has been eradicated.

All agree that the apostle Paul subsequent to his conversion lived a normal, or as we should say, a victorious Christian life. If the normal Christian life is one of sinless perfection, then obviously the struggle against indwelling sin described in the seventh chapter of Romans cannot possibly be a struggle in the experience of the Apostle Paul subsequent to his conversion.

As proof of the fact that the normal, victorious life contains many struggles against indwelling sin, the fifth chapter

of the Epistle to the Galatians is quite properly brought into this discussion. There can be no doubt, if one carefully examines the context, that Paul is here writing to Christians in regard to the Christian life.

"But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; *that ye may not do the things that ye would.* . . . If we live by the Spirit, by the Spirit let us also walk. Let us not become vain-glorious, provoking one another, envying one another."

It is evident from this passage (1) that a normal, victorious Christian life is not a life under the domination of the flesh, or under the domination of fallen human nature. On the contrary, the Christian life is to be a life dominated by the Holy Spirit.

(2) It is also evident from the last quoted passage, that the Christian life is one of struggle and conflict against indwelling sin. We are not to be defeated by the flesh, but the flesh wars against the Spirit nevertheless. Only by the power of the indwelling Spirit of God can we live in constant victory over the warrings and strivings of our natural, fleshly character.

Equally convincing against the perfectionist argument is the following:

"Ourselves also who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body. For in hope were we saved; but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it. And in like manner the Spirit also helpeth our infirmity" (Romans 8:23b-26a).

This passage makes it perfectly clear that the Christian life, victorious as it is

in the power of the Spirit, characterized by "the first fruits of the Spirit," is nevertheless a life of infirmity. Our body is not yet redeemed. Paul has just stated the fact that the physical creation, the earth, or the entire physical universe, is now under a curse.

It waits for "the apocalypse of the sons of God" (Romans 8:19). This apocalypse of the sons of God is referred to by the apostle John, "it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 John 3:2b).

After this apocalypse of the sons of God, Paul says, the physical creation, even the earth itself, "shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Romans 8:21). That is, this earth is to come out into a glorious period of liberty from corruption, after the sons of God inherit the fulness of their sonship, after the visible glorious return of our Lord Jesus Christ.

From these teachings of the Scriptures we must conclude that the normal Christian life in this present age is characterized by intense struggle against indwelling sin.

Nevertheless, I make bold to suggest that what Paul is actually discussing in the last part of the seventh chapter of Romans is, as a matter of fact, the experience of a sinner under conviction before conversion. In support of this thesis, I advance the following consideration.

(1) The life "in the flesh," in Paul's vocabulary, is not the Christian life. This is made abundantly clear by the entire discussion in the eighth chapter of Romans beginning with the fourth verse and continuing on through to the twenty-seventh.

"For they that are after the flesh mind the things of the flesh; but they that are after the Spirit the things of the Spirit . . . *they that are in the flesh cannot please God but ye are not in the flesh but in the Spirit, if so be that the*

Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his" (Romans 8:5,8,9).

If Paul ever refers to a Christian living the normal, Spirit-guided life, as living in the flesh, he always makes it clear that it is not the ordinary life in the flesh.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and *the life which I now live in the flesh I live in faith*, the faith which is in the Son of God, who loved me, and gave himself up for me" (Galatians 2:20).

The wretched man in the seventh chapter of Romans is a man living in the flesh, beyond the shadow of a doubt, and I understand this to designate an unsaved condition.

"For when we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death" (Romans 7:5). "For we know that the law is spiritual: but I am carnal, sold under sin" (Romans 7:14). "So then I of myself with the mind, indeed, serve the law of God; but with [in respect to] the flesh, the law of sin" (Romans 7:25).

The above statements are so closely followed by the statement "they that are in the flesh cannot please God, but ye are not in the flesh but in the Spirit" (Romans 8:8,9), that it seems quite positive that Paul would clearly inform his readers, "I have not been describing any condition of the Christian life, but a condition of life in the flesh."

(2) The wretched man described by the apostle Paul was a man who had been alive without the law in a state of existence in which sin in him was dead. Subsequently this man had been slain by the consciousness of the law and sin in him had come to life. We must now ask ourselves at what time, or under what conditions, could the Apostle Paul say "Sin was dead" and "I was alive apart from the law once" (Romans 7:9).



(a) It is argued that Paul is describing a condition in his early Christian experience. He had been made alive in Christ. He had not yet known any of the conflicts or struggles with indwelling sin which he subsequently came to realize.

In answer to this supposition, we would hold that the apostle Paul clearly describes himself as struggling with the consciousness of the law long before his conversion. In fact the Epistle to the Galatians seems very clearly to teach that Paul was intensely conscious of the Holy Law of God in that period which immediately preceded his conversion.

"And I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the traditions of my fathers" (Galatians 1:14).

Similar thoughts are clearly expressed in 2 Corinthians chapter eleven and in Philippians chapter three. We are completely prohibited by Paul's own autobiographical remarks, from assigning this phrase "alive without the law once" to any time during or subsequent to his period of intense pharisaical persecution of the Church.

(b) Another interpretation is sometimes advanced, namely that Paul is describing his own infancy before he reached the years of discretion. Paul, it is said, is here teaching that had he died in infancy he would have been redeemed by the blood of Christ. In that sense he was alive, and in that sense he was without the law.

On the contrary, we should urge that Paul would never describe the condition of an infant as a condition in which sin is dead and the individual alive apart from the law. Those of us who believe that children dying in infancy are saved, must hold that in spite of hereditary guilt and corruption and entirely apart from personal merit or experience, Christ saves by His precious blood those tiny infants who obviously have not rejected His grace.

(c) I wish to advance the suggestion that the condition Paul is here describing is that of his early young manhood before he began actively to consider the Holy Law of God. Under this interpretation it is necessary to hold the following:

((a)) The statement that sin was dead must refer only to a relative condition. We must remember that the word "dead" in the apostle's vocabulary does not mean non-existent. Death is a state of existence just as truly as life. It must further be remembered that the entire theology of the apostle Paul denies that sin is ever non-existent in human nature until the event which he describes as "the apocalypse of the sons of God" or "the sonship, to wit the redemption of the body." Indeed, the body characterized by sin is released [I suggest this translation of *katargeo*] so that it shall not any longer serve sin (Romans 6:6). By the agency of the Holy Spirit we are to put to death the deeds of the body (Romans 8:13). The body is to be kept under and brought into subjection (1 Corinthians 9:27), but sin is *not dead* in the sense of being absent from our nature. As a matter of fact, the seventh chapter of Romans does not imply in the least that sin is out of existence, but simply that sin is dormant, ready to spring into action the moment it finds occasion.

((b)) In accordance with this interpretation it follows also that the words "I was alive without the law once" also describe only a relative situation. They do not refer to genuine spiritual life but only to a condition of self life.

We must remember that Saul of Tarsus was brought up as a strict Pharisaic Jew. The words "I am a Pharisee, a son of Pharisees" (Acts 23:6b) imply at least two generations of Pharisaic ancestry. There was undoubtedly a time in the life of the young man, Saul of Tarsus, when he was quite well satisfied with himself. The awful friction of sin had not yet manifested itself. He was restrained by parental control from

any gross outbreking sin. He was in the condition of the natural man, dead in trespasses and sin, oblivious to the law of God, unconscious of the holiness of God's character, alive to himself, sin not yet known to him in all of its awful reality.

(3) Now if we are correct in interpreting the condition when "sin was dead. I was alive without the law once" as a condition in the young manhood of Saul of Tarsus, what is the condition of death and misery which followed upon the knowledge of the law? I believe the answer is that here we have a picture of the sinner under conviction "for by the law is the knowledge of sin" (Romans 3:20). This is not the ordinary condition of the lost man but a very special condition to which we ought to give more careful attention. Conviction of sin is a special work of the Holy Spirit of God through the instrumentality of the Holy Law revealing the holy character of God.

Note the characteristics of this condition. The distracted man would do that which is good. He finds that to will the good is a privilege with which he is provided, but to do the good is not. He finds the law of God written in his inner man, but he finds the law of sin dominating his members and bringing him into captivity to itself. In this state of distraction he cries out, "Who shall deliver me out of this body characterized by death?" At this point the apostle Paul almost shouts in anticipation of the blessed truth revealed in the eighth chapter, "I thank God through Jesus Christ our Lord!" But he concludes the description "so then I of myself with the mind, indeed, serve the law of God; but with [or in] the flesh the law of sin."

To sum up then, it would seem that the wretched man described in the seventh chapter of Romans is not the Christian struggling victoriously in the power of the Spirit against indwelling sin. That indeed is the picture we have

in the fifth chapter of Galatians and in the central portion of the eighth chapter of Romans. In the seventh chapter, however, we have a distressing description of the man who has not yet accepted Christ, but who is under conviction by the power of the Holy Spirit through the instrumentality of the Holy Law of God.—*J. Oliver Buswell, Jr.*

## Five Minutes After I Die

Loved ones will weep o'er my silent face,  
Dear ones will clasp me in sad embrace,  
Shadows and darkness will fill the place,  
Five minutes after I die.

Faces that sorrow I will not see,  
Voices that murmur will not reach me,  
But where, Oh where will my spirit be?  
Five minutes after I die.

Quickly the years of my life have flown,  
Gathering treasures I thought my own,  
There I must reap from the seed I have sown  
Five minutes after I die.

Naught to repair the good I lack,  
Fixed to the goal of my chosen track,  
No room to repent; no turning back,  
Five minutes after I die.

Now I can stifle convictions stirred,  
Now I can silence the Voice oft heard,  
Then the fulfilment of God's sure word,  
Five minutes after I die.

Mated for aye with my chosen throng,  
Long is eternity, O so long,  
Then woe is me if my soul be wrong,  
Five minutes after I die.

Oh, what a fool—hard the word, but true  
Passing the Saviour with death in view,  
Doing a deed I can ne'er undo  
Five minutes after I die.

If I am flinging a fortune away,  
If I am wasting salvation's day,  
"Just is my sentence," my soul shall say,  
Five minutes after I die.

Thanks be to Jesus for pardon free,  
He paid my debt on Mount Calvary's tree,  
Paradise Gates will enfold even me,  
Five minutes after I die.

O marvelous grace that has rescued me,  
O joyous moment when Jesus I see,  
O happy day when like Him I'll be,  
Five minutes after I die.

God help you to choose! your eternal state  
Depends on your choice, you dare not wait;  
You must choose now; it will be too late  
Five minutes after you die.

—*Author unknown.*



# Our Faculties and their Uses

DR. ALBERT C. KNUDSON, in his book, *The Philosophy of Personalism*, says: "The Absolute is a person, and it is his personality that constitutes his reality. The two are identical" (p. 85).

We are not justified in studying the whole universe as a mass of things. Materialistic evolutionists have carried their theories too far in their application to human beings. The natural forces which are supposed to control things are defeated by the wisdom and power of persons. Intelligent, reasoning persons, with free will and free action, can pit certain forces of nature one against another so as to make the power of electricity overcome the power of gravity. The power of gravity can be made so to operate in a water wheel that it will overcome the inertia of all the machinery of the mill.

Theories and modes of thought which may be justified in the study of natural phenomena in general must largely be laid aside when we come to the study of living, willing, acting persons. Each individual is a universe in himself with vast powers of adjustment and flexibility. Under the influence of his mind and will the lightning is harnessed to light our homes, propel vehicles, and operate factories. The ordinary laws of nature are put under the control of the higher powers of man. And are not these same powers under the control of Almighty God? Is not this a principle which must be taken into consideration in any discussion on the possibilities of miracles?

## Not Phenomena but Personality

In his book, *The Gospel for an Age of Doubt*, Dr. Henry Van Dyke says: "Persons are the most real and substantial objects of our knowledge. They touch us at more points, they affect us in more ways and with greater intensity, they fit more closely into the facul-

ties and powers of our being, than anything else in the universe. A person who has influenced us or our fellow men leaves a more profound, positive, permanent, and real impression than any other fact whatever. We live as persons in a world of persons, far more truly than we live in a world of phenomena or laws or ideas."

Human beings are vastly different from things. Materialism is not likely to make large inroads upon faith till it can give an adequate explanation of personality. It is said that man's body is composed of sixteen elements with traces of some others; the materialist may dig through these forms of matter, only to find that man is more than matter.

Taoism, Confucianism, Buddhism, and Mohammedanism, have all been tried as religious systems, and have all failed because they did not meet all the needs of man. Jesus Christ came into this world to be the Saviour of the whole man and of all men; when He said, "I am come that they might have life, and that they might have it more abundantly," He took in the whole man, physically, mentally, morally, and spiritually. The teachings that He left us, when rightly interpreted and applied, will meet all the needs of man and of all men.

Man has a physical nature, which has to do with eating and drinking, clothing and housing. "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed" (Matt. 6:31)? These are the Gentile questions which are still filling the minds of both Gentiles and Jews. The multitudes are still living in the realm of the physical, and Jesus takes thought to provide these things for His followers, and assures us that if we seek first His kingdom and righteousness, all these things shall be added unto us.

### The Intellectual Nature

Man has a thinking nature; he is intellectual. In the United States we pay much attention to the subject of education; we believe in developing the thinking powers of our young people. We think, think, think; there is no problem too big for us to undertake to solve. We are ready to spend our lives boring down to the last analysis of any problem of chemistry, or to discover some new element, or to ferret out some new power of nature; but, we may do all this, and then sadly neglect other great soul powers.

The very nature of man determines his need of education. Man is a big-headed animal. The brain of an ape is one-twenty-ninth the weight of his body; the human infant's brain is one-seventh the weight of his body. An ox weighing a ton has a smaller brain than a man weighing a hundred pounds. Man is the only educable animal; a bird or an animal may be trained, but only a human being can be educated. Herbert Spencer says that, "To prepare us for complete living is the function which education has to discharge." But complete living has to do with much more than education of the mind.

Professor Horne tells us that as we study man we get a knowledge of Life, which is Biology; a knowledge of the body, which is Physiology; a knowledge of Intelligence, which is Psychology; a knowledge of Groupings of Life, which is Sociology, and the Meaning of Life, which is Philosophy. But the professor seems to leave out the most essential part, a Knowledge of Spiritual Nature of man, which is Religion.

### The Moral Nature

Man has a moral nature as well as an intellectual nature. The moral nature is above the thinking nature. Without suitable development of the moral nature, man would be an utter savage, and all progress would come to an end. The conscience is to the moral nature what reason is to the thinking nature.

It is just as much a faculty as reason. It is a faculty of the soul which needs development, and is capable of growth and expansion just like other powers of the soul. We challenge our schools and colleges to set themselves seriously to the task of promoting the training of conscience in their students.

Manufacturing concerns spend much effort in making sensitive thermometers to tell the temperature, but a sensitive conscience is of more value to society than a sensitive thermometer. A sensitive public conscience would do much to solve such problems as capital and labor and the causes of wars which cause so much loss and disaster to the human race. The development of a private and public conscience is frequently left to fitful influences in the home or to a few short hours in the Sunday school and church.

### The Spiritual Nature

Thoughtful men are coming to admit that the spiritual nature is supreme. Dr. Isaac Headland says that the spiritual man "is as far above the moral man as the moral man is above the intellectual or thinking man." Now, faith is to the spiritual man what reason is to the intellectual man and what conscience is to the moral man; he says it is just as much a faculty, and just as susceptible to development. Faith may be developed by certain laws and rules just as reason and conscience may be enhanced. "So then faith cometh by hearing, and hearing by the word of God" (Rom.10:17). Schools and colleges seem to have no courses for the purpose of increasing faith; and, sorry to say, some such institutions seem to have courses which tend to destroy faith.

When we come to consider the spiritual nature, we find that in most of us it is not well developed. We have said that faith is to the spiritual man, what intellect is to the thinking man, or conscience is to the moral man. Faith is a faculty of the soul. We talk about reasoning out a problem, but who ever



heard of consciencing out a problem in equity or ethics? Who ever heard of faithing out a matter? To quote Dr. Headland again, he says: "We have made reason into a verb, because just as soon as a faculty goes to work it must work as a verb. There are great spiritual problems which will never be solved unless they are faithed. Who by searching, thinking, reasoning can find out God? Spiritual problems must be solved by spiritual faculties. No man can solve a problem in Euclid by faith. Nor could one solve a spiritual problem by reason. You can no more reason things of faith than you can faith things of reason. Each must do its own work in its own realm." The realm of faith is the realm of spiritual things. "Reason links the thinking man with things. Conscience links the moral man with his fellow man. Faith links the religious man with God. The whole man is thus tied up with the whole universe."

### Salvation by Faith

The foregoing may illustrate how it is that faith is such an important matter in finding God: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that *believe*" (1 Cor.1:21). Faith is the faculty by which men find God. Some people try to find God by reason, by thinking it through; some try to find God by keeping the commandments and by being good; some expect to find God and salvation by benevolence and charitable deeds, but it is evident that they are using the wrong faculties in their search for God, for "without faith it is impossible to please him" (Rom.11:6). Why not seek God in his own appointed way, remembering the words of St. Paul: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).—*W. M. Young.*

C. F. & L. is worth its price even if you could issue it only as an annual.—*Dr. B. C. P., Missionary.*

### A New Feature Added

**B**EGINNING with the October number, Current Thought and Activity will be treated by an expert in that line, Robert M. Kurtz, M.A. If there is any man better fitted to deal with this subject than he is, it has never been my good fortune to meet him. For many years he contributed a similar section to the *Biblical Review*, and it was the most popular portion of that extremely valuable quarterly. Like some other religious periodicals that one had to suspend publication on account of the depression.

Mr. Kurtz, the son of a minister, had intended to enter the ministry himself, but he was advised that his voice would not endure regular use as a public speaker. The result was activity in religious journalism, and his work has not only been highly acceptable but also unusually helpful. Thoroughly orthodox himself, he has a happy faculty of putting things so that his readers get a clear impression of the subject in hand, regardless of the point of view of the article under discussion. The importance of that fact hardly needs exploitation. We will welcome an expression of opinion from our subscribers.

In these busy days this new feature will be a great addition to a magazine already recognized as of unusual value to religious thought in this unsettled world and these difficult times. Having read proof for religious journals for over forty years, I am in a position to know something about such matters. The magazine, the editors, and the readers all have my congratulations on the treat in store for them.—*H. W. Magoun.*

Inclosed is check for Christian Faith and Life for another year. There is no subscription which I pay with as much pleasure as this one. The magazine is a splendid quarterly and it brings messages most timely and worth while, the like of which is not found in other religious periodicals.—*A. L. C.*

# Current Thought and Activity

CONDUCTED BY ROBERT M. KURTZ, M.A.

NOW AND THEN one finds a sentence that is worth an entire fine article. Rightly comprehended, this one, by A. M. Fairbairn, could do much to lift one's Christian life to the loftiest spiritual heights:

We know Christ with an immediacy of knowledge the world has never possessed before.

IT IS NOT SURPRISING that real interest in religion is growing, and doubtless far more of it in secret than appears on the surface. As men look over the world they are more than ever convinced that the "arm of flesh" is failing to establish anything like order or safety, and that liberty has simply departed from some lands where once a fair degree of it prevailed. Stanley Baldwin, former Prime Minister of England, spoke for a vast host of deeply concerned men when he said:

If I did not believe that the Kingdom of God would spread over the whole world, I could have no hope; I could do no work, and I would give my office over this morning to any one who would take it.

A STORY THAT CARRIES its own application to Christian faithfulness has been told of a question and answer that passed between Martin Niemöller and a chaplain. As one narrator has given it:

I like the story of the conversation between him and the chaplain who visited him in his detention:

"Why are you here?" asked the chaplain.

"Why are you not here?" asked Dr. Niemöller.

OF ALL LAZY THINGS on earth the human mind is one of the very laziest. It is so much easier to drift with the main currents of thought than to look into

matters thoroughly for oneself. This is why we have dictators, for, as Rear Admiral Byrd says:

The lazy man's government is the dictatorship, which, at the cost of liberty, relieves the citizen of the necessity of thinking for himself.

A COMMON WEAKNESS of Christian people—the ministry not being wholly free from it—is a timidity, or indifference when it comes to speaking to others of the great truths of the Christian faith. Yet in very many hearts there is a soil in which spiritual seed would readily germinate, if once planted. Doubtless thousands wait anxiously for some evidence that others take an interest in their souls. Bishop James E. Freeman, of Washington, bears this testimony:

I have talked with all types of men and women during these recent years and when a reflective mood was upon them I have had demonstration of the depth and sincerity of their thinking concerning the inescapable reality of religion and its value to wholesome living.

THE LORD OUR CREATOR has so made us that our greatest educator is experience—direct, immediate contact with reality. Most people seem to think of conversion, if they think of it at all, as merely a change in ideas and habits. It is a change of the whole life itself through a personal experience of Jesus Christ. The late Dr. Dinsdale T. Young closed a sermon on the restoration of sight to the blind man, in John 9, with these words:

There are hundreds that were once blind, but now they see. Everything depends on this. Can you say, "Whereas I was blind, now I see"? It is the personal, experimental knowledge of Christ



that alone will suffice. Can we say, I realize that I was a sinner, and am a sinner, but I see that Jesus is my Lord and Saviour. And the fact that He has made me to see is a pledge that He will make me to see yet more perfectly.

NOWADAYS IT IS SURELY hard to withdraw into a life of safe and quiet contemplation. We are forced into such close contacts with the world nearly all the time that we cannot escape contamination unless we develop keen spiritual discernment and strong moral resistance. The Editor of *The Banner* has a good word of counsel as to the importance of a laity equipped in spirit and will to resist the evil that so easily besets us:

Such resistance consists of a keen sense of spiritual discernment. It is both doctrinal and ethical. The mature Christian has a keen scent for truth. He is able to "prove the spirits whether they are of God." He is not easily led astray by new teachings that seem to have a few texts in their favor. Being well versed in the Bible he quickly senses the fact that such views do not fit in with the general tenor of Scripture.

REVELATION SPEAKS OF "golden bowls full of incense, which are the prayers of the saints." It is noteworthy in our age that these golden bowls are being filled not only in the older countries, but notably in the newer areas of the faith. *The Living Church* gives a late and noteworthy instance:

Picture, if you can, a clergyman in any of the Allied countries during 1914-1918 saying: "Today we will pray especially for the German soldiers." Yet prayers for the Japanese soldiers were said at the Cathedral of the Holy Saviour, Anking, China, led by the Rev. Robin Chen.

WHEN PAUL WROTE to the Corinthians, "I caught you with guile," he used a word that often has a sinister meaning. However, it may be translated cleverness, and sometimes that describes quite well certain tactful efforts to win souls. One of the colporteurs of the American

Bible Society, evidently a natural linguist, relates how he seeks to catch with guile some of the students at a great state university, as reported in the *Bible Society Record*:

One colporteur in Baton Rouge found a way to make his hobby—the study of foreign languages—bear fruit. He wrote, "I now have the Bible or portions in nearly thirty languages, and have read a little in all but three . . . have read the Gospel of John in fifteen. . . . There are people from some twenty foreign countries in Louisiana State University. I try to find some Greek or Chinese or Japanese or Hindu or Serb, and ask him to show me something about his language. We read from the Gospel of St. John, and before long he becomes interested in Christ."

EVERY WELL INFORMED CHRISTIAN has doubtless heard many doctrinal arguments; but how many times has he heard both sides fully and finally agree? If the energy and time put into fierce doctrinal disputes, and that over points not vital to salvation, had been devoted to the propagation of the Gospel in its simplicity, we would have a better church, and quite possibly a better world. On the subject of religious differences John Wesley expressed himself with characteristic frankness:

I will not quarrel with you about my opinion. Only see that your heart be right toward God, and that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. My soul loathes this frothy food. Give me solid and substantial religion; give me an humble, gentle love of God and man, a man full of mercy and good fruits.

IT IS UNDOUBTEDLY TRUE that there can be too much emphasis on doctrine, and not enough on living according to the doctrine. Still, people must be given a doctrinal basis for both belief and life. Writing in the *Gospel Herald* on things that retard evangelism, T. K. Hershey points out the importance of

doctrinal instruction given by pastors:

It is said that Moody could accomplish his great work, especially in Great Britain, because he was ever preaching to congregations who had been intelligently instructed in the great doctrines of the Bible by pastors who knew their business and attended to it. In many instances it is not so now. Today evangelists must be teachers as well as exhorters. The lack of a rounded-out knowledge of the Bible among sinners and saints is an obstacle to evangelism. The pastor in charge of a congregation must be a pastor-teacher. He should impart Bible knowledge in a systematic way. The evangelist is a man called of God with special gifts that he may exhort, convict and convince sinners. He moves about from one field to another. He follows the pastor-teacher and realizes that his work is successful only as the local pastor has prepared the way through Bible teaching.

THE PROTESTANT CHURCH AT LARGE has apparently lost control of its pulpit. Almost any man of good moral character and good education can be ordained to the ministry of some church somewhere. Ordination vows do not seem to interfere with the preaching of the most liberal opinions. One reason for this state of affairs is that unconverted men are accepted as preachers. During the recent Presbyterian General Assembly, in Philadelphia, Dr. Clarence E. Macartney, a former Moderator, in a sermon in one of that city's pulpits, gave these results of an analysis of the theological attitudes of five hundred representative ministers in the Baptist, Congregational, Episcopal, Evangelical, Lutheran, Methodist, and Presbyterian churches:

This survey showed that 13 per cent reject the distinguishing doctrine of Christianity, the Trinity; 48 per cent the Scriptural account of creation; 38 per cent do not believe in special revelation; 28 per cent reject prophecy; 55 per cent hold that the Bible contains myth and legend; 19 per cent do not believe in the virgin birth of Christ; 24 per cent do not believe in the Atonement;

12 per cent do not believe in the bodily resurrection of Christ; 34 per cent do not believe in future punishment; 33 per cent reject the resurrection of the body, and 27 per cent do not believe that our Lord will come again. The two churches least infected with unbelief are the Lutheran and the Evangelical.

IT WAS A REDUCED GOSPEL," remarked a visitor from England after hearing a famous American preacher. Yet the most extreme conservative could hardly have found a statement to criticize as at all unsound. But the whole sermon consisted of little except beautiful—very beautiful—platitudes about the beneficence of God. That great audience heard nothing about man's responsibility to God, or sin, or God's provision for its pardon. It was indeed "a reduced Gospel." At his induction as Professor of Systematic Theology in Yorkshire United College, Bradford, England, Rev. H. Cunliffe-Jones said in his address:

It is a most unhappy indication of our unreadiness to meet the present situation that, however inadequate may be the affirmations a man cares to make which purport to state the Christian faith, few indeed will be found to say to him: You have no *right* to say so little as a Christian. There was a time when to dissent from the exact terms of a complicated theological statement was regarded as heresy. From that time we have happily been delivered. But now it is regarded as an offence against Christian charity to say of any statement couched in the vaguest religious language and with a tincture of Christian phraseology that it will not do as a statement of the Christian faith.

NATURALLY, WITH FALSE SHEPHERDS, the sheep go astray. If the convicting message of the Gospel is not preached, how can we expect sinners to be converted or professing Christians to maintain high standards of life? The *Watchman Examiner* speaks very pointedly about the influence of sinners in the pews. It would be a blessing to the church if some preachers in search of



striking themes would follow in their sermons this editorial example:

The fact that a leading man in a church has divorced his wife for unscriptural reasons and married another; that he has failed dishonestly in business and cheated his creditors; that he rents his property for unsavory purposes; that he is known to be tricky and untrustworthy—these are the things that blight and hinder the progress of God's cause through the work of that church. . . .

The fact might as well be looked in the face that no professions of spirituality make up in the smallest degree for a lack of the common virtues in professing Christians. Men are not saved by character, but salvation makes character. The only evidences of salvation that really weigh with another than the man himself as to the reality of his salvation are not descriptions of feelings or of inner experiences, but the substantial results of a changed life. . . . No church can prosper if it loses the respect of ethical people. Righteousness exalts a church as well as a nation.

AN ENORMOUS AMOUNT OF DISCUSSION has been devoted to the subject, *The Sermon Needed Today*, and this is exactly the title of an article by Rev. Binney Simpson Black in *The Congregational Quarterly*, London, April, 1938. The whole problem is pretty well covered in the ten pages devoted to it, and many observations are worth quoting, but we can give only his fine closing paragraph:

The sermon today *must exalt Christ*. Every sermon should have as its background, "For other foundation can no man lay than that is laid, which is Jesus Christ." Christ is the transcendent message of the Christian pulpit, the sum and substance of all true preaching. Christianity is Christ. "I, if I be lifted up, will draw all men unto Me." J. H. Jowett was a prince of preachers in our time, and "He made his hearers see how great and how near and how real Jesus Christ is. He never failed to do that." Perhaps this was why his sermons did not furnish "copy" for secular newspapers. But it was precisely this note

that accounted for his grip upon the public mind throughout a quarter of a century. Let others lecture on literature, politics, science, and art, but the preacher must preach Christ, for Christ is coming into His own more and more among all peoples. "Sirs, we would see Jesus!" is no longer the cry of a few Greeks—it is the cry of the whole world. Christianity holds the future in its hands!

PSYCHOLOGY HAS HAD A GREAT VOGUE, and its courses are still popular in colleges and universities. But it has suffered the usual reaction from overemphasis. Yet it has a place of real importance in any comprehensive curriculum. The late A. E. Whitham indicated its limitations pretty clearly in the religious field, as he is quoted in *The Christian World*:

The needs of the human heart are too desperate for any foolery of make-believe, however solemn, pontifical or unctuous; they are too desperate for many methods that are not make-believe. For the true psychologist is not fooling, nor is he treating unreal things, nor is he treating them in an unreal way. But he is not able to treat the really serious things in an adequate way—not the serious things I think of when I think of religion. There is a vast field for him to work in, the field of nervous disorders and mental derangement; and, as most of us ought to be in a mental home for part of our life, and some of us for a good part, he is of constant use. But I may be as normal as the sunrise and sunset (mentally), yet be the most eccentric piece of goods morally and spiritually; and in these regions there is very much more to be done than can be done by the psychologist, especially when you know it is being done by a psychologist.

THE CHURCH OF ENGLAND'S Commission on Christian Doctrine unanimously agreed on a report covering 272 pages, published early this year. According to the *Christian Observer's* digest of press accounts of the report, it is a document that leaves wide room for differences of opinion, so that it is difficult to see how

it has settled very much, at least for Protestants in general. Says the periodical mentioned in discussing the report:

The biblical account of the creation of the world provides "no objection" to theories of evolution, the Church of England's Commission on Christian Doctrine agreed unanimously in a report published in London on January 13. The 272-page report was described by some church leaders as the most important Anglican document in almost 400 years. The twenty-one-man commission headed by the Archbishop of York said the recognized Christian doctrine of creation "leaves abundant room for a variety of theories as to the evolution of the world."

The commission, appointed in 1922 to resolve doctrinal differences, declared emphatically, however, that the universe "depends upon the creative will of God." The report held the sixteenth century Reformation was justified and the Church is "still bound to resist the claims of contemporary Papacy." . . .

Under its marriage heading the commission avoided a flat statement on divorce issues but urged appointment of a further commission to clarify the situation.

IN OUR CONCERN OVER the present state of the missionary work of the church we are prone to think too much of its financial problems. Above all it is a spiritual problem. On this point remember the words of Andrew Murray:

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty; the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally, and in the Church and all its work and worship, the power of the indwelling Spirit may have full sway.

THE KOREAN CHURCH is a marvelous example of the power of a church that

is marked by a deep spiritual life to thrive under the most adverse temporal conditions. It has experienced severe and long persecutions as well as attempts to destroy the church and to cast the Bible out of the country. Yet there are said to be 450,000 non-Roman Catholic Christians enrolled there—more than all the Christians in the Roman Empire at the close of the first Christian century. According to the Federal Council of Evangelical Missions in Korea:

The Korean Church has gathered momentum; its houses of worship and school buildings dot the landscape everywhere. On Sundays, long lines of people can be seen going to and from the Christian services. Everybody in Korea knows about the "Jesu Kyo" and knows something of what this doctrine stands for, particularly in the field of morals.

DOES THE MISSIONARY zeal among the Christians of a nation have anything to do with its prosperity? Of course many in this generation, even in our churches, meet with a superior smile the idea that God providentially acts in the temporal affairs of a people that seeks to exalt Him. Now, Norway is not a wealthy nation, and with that fact in mind read this clipping from an exchange about the missionary zeal of her Christian people and the nation's freedom from difficulties that in these days distress most of Europe:

It is said that Norway, with a total population of three millions which is not nearly as large as the city of Chicago alone, has 550 foreign missionaries.

Since the World War, Norway has been free from much of the turmoil which has so disrupted the other nations of the earth. Of course, some will tell us that this is because Norway is so situated geographically as not to be in the line of conflict. With all due regard to this reason we are of the opinion that God has blessed Norway spiritually and governmentally to a great extent because of the interest which the people of the nation have in the gospel.



PERSISTENT EFFORTS are being made to unite the divided flock of Christ in one ecclesiastical fold. However, we do not think that conventions or conferences or councils or committees are going to bring about any true union. This must be a spiritual process, and there are signs that a real and comprehensive church—an organism, not an organization—seems to be forming in Europe, according to Dr. Adolph Keller, the noted Swiss theologian. An address of his covering this point, is thus summarized in the *Methodist Protestant-Recorder*:

Dr. Keller, addressing the Clergy Association of New York City, said that, despite Nazi and Communist ideologies which enhanced the possibilities of a dying Church, a new Church, based on faith, poverty, persecution and meekness, is arising in Continental Europe. He told of mothers in Russia meeting secretly "in catacombs, streets and private houses" to teach their children religion. In Germany, he said, a religion born of "poverty, persecution and the pressure of the State," is being born, and the same is true in France. The birth of this "modern miracle" and the fact that Christianity is again becoming "a magnificent adventure" is the Church's answer to totalitarian realism, Dr. Keller believes. The present struggle between Church and State, he holds, parallels the struggle between the Church and State in the Middle Ages.

ALTHOUGH THE CHURCH IS LARGELY ignored or held in contempt by the public generally, yet when support is needed for any worthy cause—or cause some consider worthy—the church is promptly appealed to. It is as promptly condemned if it does not yield to the demands made upon it. *The Western Recorder* has made this just comment on such cases:

We have just read a screed by a popular column writer for a chain of daily papers, lecturing the churches for not becoming the partisans of "labor" against "capital" in the unceasing fight of labor organizations for higher wages. The writer ignores the possibility that

greed may characterize the labor side as easily as the employer side. All writers do this who seem selfishly to use "religion" as an ally in economic conflicts. The marvel is that not a few supposed Christian preachers and churches are deceived by it, though He whom they call their Lord refused to be "a divider" between the selfish economic interests of men (Luke 12:14).

THE ROMAN CATHOLIC CHURCH is not declining in numbers in this country, however it may be criticized on other points. Below are the very latest, and quite impressive, figures. Of course, Romanism has had the advantage over Protestantism in the matter of increase through immigration. Yet one wonders whether the Roman Catholic refusal to compromise with the spirit of the age on matters of doctrine may not so impress many as to win their confidence:

The United States, including Alaska and the Hawaiian Islands, now has an estimated Roman Catholic population of 21,451,460, according to the Official Catholic Directory for 1938. This estimate indicates an increase of 492,326 over 1937 and a gain of 4,035,157 since 1918. The Catholic clergy now numbers 32,668, an increase of 1,019, serving 18,428 churches and missions and 4,219 institutions. One new seminary was opened, bringing the total to 206, with 15,984 seminarians. There are 193 Catholic colleges for men, 676 colleges and academies for girls, and 1,306 diocesan and private high schools. Parochial schools have increased from 7,445 to 8,028. One new orphan asylum has been opened, but the number of orphans in asylums has dropped by 4,975 to 39,545. There are 168 homes for the aged and 684 hospitals, twelve more than were indicated in last year's figures. Converts were reported as totaling 62,696, or 634 more than in 1937.

WE ARE ALWAYS A LITTLE SKEPTICAL about religious statistics. Human nature tends to be too inclusive respecting our own numbers and too exclusive respecting the adherents of other faiths. However, according to the *United Presbyterian*, the proportions of the world's

great religions are at present thus calculated:

Basing the number of the human race at 2,000,000,000 the estimate of numbers is made in a novel way to secure accuracy. This system shows that 38 out of each 100 are Christians; 18 Confucians and Taoists; 12 Hindus; 11 Mohammedans; one a Shintoist and one a Jew. This shows that Christianity has double the number of the next two highest religions. It literally covers the face of the earth. It has followers in every country of the world save one. At the present time we may grow a little pessimistic, but you ought to see the followers of the other systems.

LINCOLN'S FAMOUS EXPRESSION, "government of the people, by the people, and for the people," has become a symbol of democracy. Lincoln was a great reader of fine literature and may easily have been familiar with almost the same phraseology as found in a very noted English book and adapted it to his Gettysburg speech without thinking it necessary to introduce an explanation as to its source. *The Canadian Baptist* tells us where the original may be found:

These words were not original with Lincoln. Go to your libraries, get a copy of the Bible in the English in Wycliff's translation, the first English Bible, read the introduction; there in the course of it you read:

"The Bible shall make possible a government of people, by people and for people." That is where both Abraham Lincoln and Robespierre got that saying.

IT IS MUCH EASIER for one's mind to wear for itself a comfortable circular groove, and go round and round, than it is to be making new paths that lead to widening knowledge and experience. Glenville Kleiser offers this sensible word of caution and advice:

There is great value in power of concentration, yet you should be careful not to apply yourself too exclusively and continuously to one kind of occupation. Unless you have interests outside of your routine work, your mind and life will become narrowed, and later on you

may find yourself in a rut from which it will be difficult to extricate yourself. Paradoxical as it seems, it is the busy man, not the indolent one, who has the most time and inclination for outside varied interests. Occasional change from your regular work will enable you to return to it with refreshed mind and body. Often the best remedy for worry, irritation, weariness, and discouragement is simply a change of occupation.

IT IS SAID THAT A WRITER'S first duty is to make himself clear. In going over a good many manuscripts, articles, and books during the past year we have about come to the conclusion that the cult of vague and obscure writers is increasing. This is even so in fiction, where an author sometimes makes a descriptive mess out of what should have been a fine passage. Under the caption, Literary Smoke Screens, the Editor of *The Chronicle*, Protestant Episcopal, has this timely comment:

Lately we have been reading certain books dealing with aesthetics and we have found ourselves from time to time compelled to reread some paragraphs two and even three times before we were sure we understood what the authors meant. This dismayed us because a considerable amount of academic training had led us to suppose that we were capable of understanding the thoughts of most men when these thoughts are presented in spoken or written form. We were also considerably distressed by the additional fact that we had devoted considerable study to this particular subject, aesthetics.

IT IS NOT VERY COMPLIMENTARY TO American church members to be informed that, in spite of the persecution of the church in Germany, there is a larger proportion of at least nominal professors of Christianity in that country than in our own. Yet this paragraph in *The Walther League Messenger* indicates that such may be the case:

Neo-pagan propaganda in Germany makes no appreciable gains. An examination of the first million reports on the 1937 census of Germany shows that 92



per cent of the Reich's population holds membership in some Christian church. In spite of the eccentric German voices raised in behalf of a return of Teutonic mythology, Germany is 50 per cent. more Christian than our own nation, as far as nominal affiliation with the churches is concerned.

MARTIN NIEMOELLER OF GERMANY has won the admiration of fair-minded men the world over. The weak efforts to discredit him by that travesty of government in power there have only succeeded in giving him the place of a hero in Christian history and a spiritual influence that few men exert today. However much the Catholic Church has sought to discredit an earlier Martin, this is what an editorial in the *Catholic Review* says of Martin Niemoeller:

The sympathy of all who hate oppression and who admire courage in defense of Christ crucified, goes out to the Rev. Martin Niemoeller, courageous Protestant leader in Germany, who is being prosecuted by the Nazi Government for his beliefs. . . .

Here is a clergyman who served Germany in the World War, who is a German in his loyalty to his country, and yet he is charged with disloyalty.

Because he gives his loyalty to God in preference to tyrannical creatures, he is made a victim of a despotism and a hate that are always characteristic of those who rebel against God.

STUDENTS OF CHRISTIAN HISTORY are watching with keen interest the churches of Europe. Present changes in the social and political life of the Continent are paralleled by religious disturbances. The public press has informed us of the general oppression of the church in Germany, but has not told the whole story. The Berlin correspondent of *The British Weekly* has written of the significant effect upon the church:

Tribulation has brought to Germany what it saw in 1520 and what Christian people everywhere are praying to witness. It is not proclaimed and it has little political reference, for the moment, but . . . the Church is reborn. It is dealing with realities. It has a new courage,

a new spirit of brotherhood, a new knowledge of the Gospel, and hunger for it.

Such things as sin, salvation, justification are no longer assumed, or left to professional discussion. They are preached about, discussed, laid hold of as essentials. The Gospel, indeed, is being revealed in power as well as in word.

THE LEAGUE OF NATIONS seems to have joined the host of ineffectual schemes to redeem the world. T. F. Johnson had a rare opportunity, as Assistant High Commissioner to the League for fifteen years, to observe its workings, and in a recent book he summarizes his opinions when he says:

Examples of the immense services which could be achieved by an international institution inspired by the right ideals in the prosecution of world peace are afforded by the activities of Dr. Nansen in the early days of the League. And no more eloquent proof could be furnished of the absence from League circles of that inspiration than the obstacles which they placed in his way. Although it was generally admitted at the beginning that the administration of League affairs should be guided by the spirit which governed Anglo-Saxon official life, that standard was soon sacrificed to the methods of the Continent and even to those of the Oriental bazaar.

THE INCREASE OF INSECTS and diseases hostile to plant life within the past few decades is nothing short of alarming. The same is true of moral and even physical pests dangerous to man. The spread of the narcotic evil has become a world menace. *The American Issue* gives this bit of condensed information on marijuana and its growing use in America:

The United States Commissioner of Narcotics calls attention to the rapidly developing use of marijuana (hashish), an ancient narcotic now being extensively used in the United States in the form of cigarettes. The nature and effect of marijuana is such that the result of its use chronicles centuries of misery, degradation, and revolting

crimes, in other parts of the world. It releases the controls and inhibitions in the civilized individual, giving free rein to base impulses and desires. Thus its effect differs in degree according to the natural differences and basic tenden-

cies in individuals.

The Federal Narcotics Department urges the necessity of education regarding the character of this dangerous drug, which comes from a weed now being largely cultivated in the United States.

## World Religious Digest

The editor of the foremost Protestant weekly, in response to a question put by a reader concerning *the growth of unbelief among the pastors*, answered as follows: "If a pastor does not believe in the miraculous intervention of God, in the birth of Christ, nor in the resurrection of Jesus; if he calls the facts of the Bible, legends; if he says that in Protestantism one can believe what he pleases; if he refuses to call Christ, the Saviour, and celebrates at Easter no more than the renewing of nature; this pastor both morally and spiritually is outside the church which, in its Declaration of Faith, affirms all that he denies."—*Revelation*.

The Mississippi House of Representatives has by an overwhelming majority defeated the Local Option Bill, a wet measure to put Mississippi out of the prohibition States. Ninety out of the 125 counties voted for continuing Mississippi as a dry State.

The American Association for the Advancement of Atheism thus sums up the situation as they see it: "The Modernists are now in control of all the larger Protestant denominations and working from the inside discredit the basic teaching of Christianity in the name of Christianity. Fortunately for us the dumb fundamentalists through contributions pay for the destruction of their own belief in the Bible as a super-human, infallible book."

More than 250 miners in South Wales have deserted the coal fields in the last three years to become ministers of the Gospel, even as Peter and Andrew, James and John left their nets so long ago to follow the Master.—*Methodist Recorder*.

Some months ago, a group of ministers' daughters and sons in New York City met together for luncheon with not too serious a purpose in mind. As they continued to meet from time to time they invited guests of prominence to join with them and the discussion and interchange of viewpoints led to an idea that a society of children of the clergy could be stimulating and, more important perhaps, of some usefulness.

The idea grew and today plans are being laid to build the group into a national one. The achievements of children of the clergy seem to be of general interest. How to make these achievements more useful and effective is one of the dominating purposes of the society. Those interested should write to headquarters of the society at Hotel Barclay, 111 East 48 Street, New York City.

When the news of the sending of Martin Niemöller to a concentration camp was received in Geneva, a moment of silent prayer was designated in the Cathedral of St. Pierre at the morning service for the brave and unfortunate defender of the Christian faith in Germany.



It is reported that a church where President Roosevelt frequently worships, put out the sign, "The President's Church." Some wag wrote under the sign, "Formerly God's."

It is interesting to note that the Christian religion is the predominating faith of the world. When we read of the vast Oriental religions, we sometimes think that ours does not equal them in that measure. Basing the number of the human race at 2,000,000,000 the estimate of numbers is made in a novel way to secure accuracy. This system shows that 38 of each 100 are Christians; 19 Confucians and Taoists; 12 Hindus; 11 Mohammedans; one a Shintoist and one a Jew. This shows that Christianity has double the number of the next two highest religions. It literally covers the face of the earth. It has followers in every country of the world save one. At the present time we may grow a little pessimistic, but you ought to see the followers of the other systems.—*United Presbyterian*.

Rome has now 1,250,000 inhabitants. Its rapid growth has led the Vatican to seek and obtain permission to build twenty new Catholic churches in newly built sections of the city.

A bill has been introduced in the House of Representatives proposing a uniform marriage and divorce law for the entire United States. The divorce section of the bill proposes six grounds for divorce—adultery, cruel and inhuman treatment, habitual drunkenness, abandonment or failure to provide for a year or more, incurable insanity and conviction of an infamous crime.—*The United Presbyterian*.

The city of New York, with its 7,000,000 inhabitants, has 1,074 churches, with 554,000 members. Thus seven per cent of the population has membership in Protestant churches of the American metropolis. Of these members, only forty per cent attend church, that is two per cent of New York's people will be

found in church on a Sunday. In addition, there are a total of 194,000 on the rolls of the various Sabbath-schools, which makes up about two per cent of the population. This means that New York is one of the great pagan centers of the world and one of the great needy places for evangelization.—*Revelation*.

Mr. C. C. Denham, trained by the Interstate Narcotic Association of Chicago, 60 West Washington Street, Chicago, and sponsored by a small town business man, has just completed two years of work in Iowa in which he has spoken in nearly 800 town and city schools, addressing approximately 125,000 children. County school superintendents in 62 of Iowa's 99 counties have taken Mr. Denham from school to school. As he talks, his crayon is busy and picture after picture accompanied by his humorous remarks arouse the enthusiastic attention of the children and he is invariably greeted with applause as the talk continues. He closes with the smoke bottle device which smokes a cigarette and leaves a gallon jar full of smoke. Also captured in a bent tube are three drops of the liquid poison each cigarette contains—enough to kill a snake, mouse, or sparrow. The jar of smoke is passed around for the children to smell and the expressions on the faces is worth taking a long trip to see. Mr. Denham's love for the children shows in his address and he is able to speak with little of the venom sometimes engendered by speakers on this subject. He takes 45 minutes to one hour in each school and addresses three to four schools each day. Audiences as many as 700 to 1300 children have listened to his talk. Nearly every county and town superintendent with whom Mr. Denham has worked has written for him a fine recommendation. Many of them state that his short talk accomplishes more in handling this difficult subject than would a whole course of ordinary instruction. There should be a Denham in every state.

A collection of anti-God literature, assembled by a Catholic organization in New York, is now being exhibited in an extensive tour of our great cities. The collection includes blasphemous cartoons, pamphlets, magazines, books and other material attacking religion. These periodicals are in Russian, German, Spanish, English, and other languages. The publications of communist, socialist and atheist groups in America designed to appeal to all ages are in the exhibit. Additional material is still being assembled, and another exhibit of Nazi godless propaganda is now in preparation. All of which should stimulate the increased distribution of Christian literature.—*M. P. Review*.

Sixty years ago there were but 1,900 priests in England; today there are 5,400. A century ago there were 200,000 Roman Catholics in England and Scotland; today there are 2,000,000.—*Dawn*.

In front of the First Church, Pittsburgh, Pa., Clarence Edward Macartney, D.D., pastor, is a beautiful stone pulpit, known as the Street Pulpit. In the early summer the Wednesday evening service is conducted from this pulpit, and for a number of Sabbaths a brief Sabbath evening service is conducted there before the regular evening service. A loud speaker is used and the organ music from within is also broadcast. People gather on the streets nearby and the voice of the preacher can be heard above the din of the city traffic. Thus Wisdom, the Word of God, uttereth her voice in the streets.

According to *The Moslem World*, there are possibly 25,000 Moslems in the United States. The largest centre is Detroit, with 10,000. There are about 2,000 in Pittsburgh, 3,000 in Cleveland, 5,000 in Greater New York, 2,000 in Massachusetts, and 500-600 in Rhode Island. The only real Mosque in America is in Brooklyn. The leaders keep in the background aspects that are at variance with modern ideas.

A great prayer meeting—The mid-week prayer meeting in Pyengyang, Korea, probably the largest in the world, rarely falls below 1,000 in attendance, and often reaches 1,400.

The Pope of Rome from the beginning of present religious struggle in Europe has been in a most enviable position. With Mussolini for his neighbor, the Pope has spoken softly on fascism until recently. But the position of Catholics in Germany has called forth his strongest condemnation. Recent statements that he favors fascism are flatly denied by the Catholic press. The Pope's outspoken attitude towards fascism is said to be due to the persecution of the Catholic Church in Germany, and the massacre of Catholic missionaries in China by the Japanese soldiers, and Mussolini's indifference to the persecution of the Catholics in Germany.—*Religious News Service*.

The 19 Gannett newspapers in the U.S. might have added \$1,000,000 to their revenue had they not followed the policy of advertising no alcoholic beverages.

In the organ of the Church of Scotland one reads: "In the Gold Coast, the smallest of our fields in Africa, the Presbyterian Church has built over two hundred village schools without help from Scotland and raises 20,000 pounds a year to pay her village teachers. All we are asked to do is to see that the village teacher, who is both preacher and dominie, gets a good college training. . . . If you had seen mothers and fathers, who have never been to school themselves, staggering up the hill with bricks and timbers to build a school for their children, you would have seen the most significant thing in Africa today."

The first subscription for Missions in America is said to have been made by Sir Walter Raleigh who, in 1610, gave a hundred pounds of sterling for the spread of the Gospel "in the wilderness of Virginia."—*Religious Herald*.



The entire Bible has been translated into 175 languages, and parts of it have been translated into 765 languages or dialects, making a grand total of 940 languages and dialects.

The churches little realize what is happening. Here are but three facts. In 1906 the number of Sunday scholars in England and Wales was 6,455,719; in 1936 the number was 3,788,257. When the century opened the Anglican clergy in England and Wales numbered 21,000; in 1936 they numbered 12,880. The annual income of the Church Missionary Society is nearly \$500,000 less than it was ten years ago, a reduction by a fifth. It needs no mathematician to tell us what will have happened in a few decades.

A skeptical attitude toward the records of the Old and New Testaments is today usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be called the traditional views on the subject. Nowhere is this more strikingly the case than as regards the historical records of Scripture.—*Dr. A. H. Sayce.*

Al Capone, noted convict, is reported to have recently said, "No children should be allowed to attend the moving picture theatre of the present time." Another testimony is that "A late survey among boys in several reformatories and houses of correction revealed that most of their crime training was received at the movies."

The Jewish population of Palestine at the end of 1937 was said to be 395,845, or nearly 30% of the total population of the country. During March, 1938 more than 2,700 Jews entered Palestine.

Southern Baptists have taken up work among the 2,000 Chinese living in the towns of the delta of the Mississippi River. Except in New Orleans Chinese children were not allowed in white schools, so a boarding school has been

built at Cleveland, Miss. The Chinese contributed \$30,000 of the \$35,000 required. The leader of the mission is a well trained pastor from Canton who was formerly a Roman Catholic but was converted and educated in theology.

There is a bill before Congress to prohibit liquor advertising: by radio, magazines or other interstate commerce (Culkin H. R. 13—Capper, Senate 1369) and by radio (Culkin, H. R. 9624—Johnson, Senate 3550).

Presbyterians are raising \$10,000,000 to stabilize their 53 colleges and 52 university centers.

It is said that the bill of the American people for legalized liquors in the last four years has reached the enormous sum of \$12,000,000,000, besides nearly as much more for the illicit traffic. The American Business Men's Research Foundation estimates its social cost in this period of time at \$15,000,000,000 more. No such sum can be turned into drink without lowering the channel of every other business.

It is reported that the First National Bank of Pikeville, Ky., open their bank with prayer and a religious service, a trust officer reads from the Bible, employees sing and pray. It broadcasts music during the day; it raises and gives away flowers; supplies its employees with soft drink; hands out free flower seeds to its customers. A Hammond organ is installed in the room where the service is held.

In the Tacoma Park Seventh Day Adventist Church, Washington, D. C., there are 555 members. They have established a record of giving which appears to be unexcelled. Last year they gave for all causes the sum of \$76,028 or a per capita giving of \$136.98. There are no wealthy members in the church but they are all faithful tithers, and they take their religion seriously.—*United Presbyterian.*

# Christian Faith and Life



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FROM JANUARY TO DECEMBER

1938

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Stalin, who was once trained for priesthood, renounced his mother for desiring to be reinstated in the church, deprived her of the name Stalin, confiscated the money she left to the church, imprisoned the priest who visited her, cremated her body and had the ashes thrown away so no one might know her resting place.

Rockefeller has endowed with \$10,000,000 a great archeological museum and given it to Jerusalem.

A church on wheels has recently been dedicated at Salisbury, Southern Rhodesia. It is a new railway coach which has been given to the Railway Mission by the Rhodesian Railways Company. The central compartment forms a chapel. There is a bedroom for the missionary, and a kitchen and room for the native cook. The coach is intended to reach remote and difficult places along the lines between Beira, Francistown, and Victoria Falls.

Gandhi, the Hindu leader, some years ago said, "I must tell you in all humility that Hinduism, as I know it, entirely satisfies my soul, fills my whole being, and I find solace in the Bhagavad and Upanishads that I miss even in the Sermon on the Mount." Now at sixty-eight and ill in health, he says, "I am not likely to live very long—perhaps a year or a little more. For the first time in fifty years I find myself in the slough of despond. All about me is darkness; I am praying for lights."

Charging that he had been denied the privilege of addressing the Massachusetts Conference of the Congregational Church, Roger W. Babson, national moderator of the Church, spoke to most of the delegates in a near-by building. A press dispatch states: "He attacked centralization of authority, and accused national secretaries of assuming authority comparable to that of bishops, and of persecuting clergymen who displeased them. He also attacked low salaries for ministers and high ones for

secretaries." A noted statistician, Babson predicted the collapse of the stock market in 1929.

The few remaining churches in Soviet Russia were denied the right of ringing bells this Easter. Christians were denied the privilege of marching three times around their places of worship at midnight—an old Russian custom in connection with Easter services. Secret police attended all meetings and hundreds of believers are reported to have mysteriously "disappeared."—*Defender*.

The first Bible into the Philippines was smuggled in fifty years ago and the first missionary of the Protestant faith arrived forty years ago. Today there are 300,000 Protestant believers.

A circular letter, bearing the letterhead of the Communist Party, and signed by Earl Browder, makes significant suggestions for increasing party membership. Red Chieftain Browder writes: "Undoubtedly you know at least one who should be in our Party. Get better acquainted with this worker. Spend your lunch time with him when possible. Invite him to your home. Discuss with him the policies of our Party. Encourage him to read our literature, to attend our meetings. Be patient and persistent, and you will recruit him."

The money spent for liquor since repeal could have financed the building of 2,500,000 five-thousand-dollar homes, which would cover the terrible lack in our country today.—*Educational Press Bureau*.

The Russian newspaper, *Visty*, published in Kiev, draws attention to the "scandal" of a *religious revival in the Ukraine*. The paper states that in Odesa, a group has led a revolt and there has been a complete breakdown of the anti-God movement. In certain parts there have been baptisms *en masse*. "Even children of school age have been forced by their parents to submit to baptism."



It is reported on good authority that a Rabbi in Palestine, on being asked whether the Jews were reading the New Testament, gave the following reply: "There are more Jews reading the New Testament today than there are Christians."

Over 13,000 Gospels and 50,000 tracts have been sent by mail to officials in various towns, cities, and villages of Mexico. The response has been remarkable. "For years I have wanted to read books such as these,—books that purify the mind and feelings," wrote one.

The number of patients in Keeley Institutes has increased 70 per cent since 1932.

The Paris Evangelical and International Union for Students was started two years ago by Miss Agnes D. Stoneham, a former mission worker in North Africa. Young people of 23 nationalities have been meeting in drawing rooms loaned by friends. The student population of Paris numbers 50,000.

Five hundred twenty-two daily newspapers in the United States now bar hard liquor advertisements.—*Watchman-Examiner*.

During the great war General F. D. Frost was director of labor in Persia and Mesopotamia. The last six months in 1937 he drove his caravan car through England making 127 addresses and distributing 10,000 tracts. In one place he addressed 250 Jews on the Lord's coming. At Nelson a meeting was called in a café. Most of the audience were keen bridge players. At the close many called aloud on Jesus Christ to save them. At Bacup he spoke to about 6,000 people.—*Ernest Gordon*.

More than 10,000 Bibles have been sold on the Paris Boulevards by small groups of Christians during the past few years. Thus the Word of God prevails in the land of Voltaire.

Women students, 325 of them, earned \$33,346.25, while the earnings of 497 men totalled \$61,145.87.

Citizens of Tennessee have organized a law enforcement commission to awaken the citizens to the evils of the liquor traffic, the sale of narcotics, vice and crime, and general immorality, making use of the radio, motion pictures, literature, and newspaper publicity. It is their purpose to effect an organization in every large city and county-seat in the state.

The Roman Catholic population in the United States now numbers 20,959,134, an increase of 3,305,106 in ten years. There are 125 bishops and archbishops and 31,649 priests.

In the Bhil country of Central India in 1936 parts of 125 villages in the Ratlam were Christian; now 400 villages are almost wholly so. The Christian community has rapidly grown from 2,000 to 30,000.

The Turkish government has ordered the sale of three hundred mosques in Constantinople, leaving 442 still in use.

In the city of Denver, Colo., the Gideons are presenting Bibles to all the public schools. The committee in charge of the distribution is compiling quotations from famous men, such as Daniel Webster, Sir Isaac Newton, Sir Walter Scott, and others, showing how they valued the Bible. These are to be placed in the fly leaf of the copies given to the schools.

Last December the Pope designated five new cardinals: three from Italy, one from France, and one from England.

Il Duce, is reported to have said: "I granted 60,000 audiences in one year and dealt in the same period with 1,887,112 written requests which have been sent to my private secretary." There are 525,600 minutes in a year of 365 days.

Ministers and prominent laymen at Lexington, Ky., met to formulate a plan of action to be carried forward against the liquor traffic and passed a resolution that there should be created an organization to be known as "The Kentucky Christian Citizenship Council," composed of a membership as hereinafter provided, whose chief objective is to meet from a citizenship standpoint certain moral and Christian responsibilities which can be effected in no other way than by such a representative body of Kentucky Christian leadership created for such a specific purpose.

Jews in Vienna, after the annexation of Austria by Germany, are thus described by an eye-witness: "Jews in the Jewish community headquarters were forced to strap the sacred Twillim rolls on their wrists, and with them to clean out closet bowls with their hands. I watched the Jews coming out of this hell of sacrilege, their faces ashen, their eyes full of indescribable horror, their facial muscles twitching. Here over night 200,000 Jews were made free game for the mob, despoiled of their property, deprived of police protection, ejected from employment, sources of relief from their fellows closed, their religion outraged, and frontiers hermetically sealed against their escape."

Church work financed by bridge parties or any other form of gambling are under the ban of Bishops in both the Methodist and Episcopal churches today. Bishop George Craig Stewart, of the Chicago Episcopal Diocese, and Bishop Ernest Lynn Waldorf, of the Methodist Episcopal Church, both condemned the practice in separate statements.

In the cathedral city of Upsala, Sweden, churchmen have decided to keep two churches and the cathedral open until nightfall on week days. A strong current is sweeping that part of the world, asking that churches be open seven days in the week.—*United Presbyterian.*

Recent reports from Russia have indicated apprehension on the part of the leaders of the Society of the Godless. Membership during past months had shrunk by more than one-half.

The latest, almost fantastic efforts of the Society to re-establish itself serve as a grim indication of the methods it will employ to recoup its losses and to undermine the faith of the nation.

The following measures have been adopted:

The inscription, "Religion is the opiate of the people" must be placed on all stationery pads, lead pencils, knives, and cravats; the statement, "Ministers are enemies of communism," is to appear on blouses, drinking cups, pocket-books, and cigars; and the declaration, "You must become a free-thinker" must be printed on all chocolate and bon-bon wrappers.

Recently in Berlin, a German father was refused the right to name his child "Joshua." He appealed the case to the courts but two courts refused to change the decision. Even though the father protested on the ground that the name Joshua was a family tradition, the court ruled that he must go elsewhere than the Bible to find an appellation for his offspring.

It is reported that Austrian Catholics are leaving the Roman Catholic church and joining what is called the Evangelical Church since Hitler's taking over of Austria and consequent discrimination against Catholics. 112,000 have made this change already.

Rev. Francisco Quintanilla, once a lieutenant in Villa's bandit army, is now a Christian missionary to his own Mexican people.

Because of my reduced income I thought I could not renew my subscription for this year. But because I can bank 100% on all of its statements, I have concluded I cannot afford to miss its illuminating articles. So I enclose you \$2 for the current year.—*G. L. T.*



# THE SANCTUARY

## The Word that Never Comes Back—Now!

CLARENCE EDWARD MACARTNEY, D.D.

Behold, now is the accepted time; behold now is the day of salvation.—2 Cor.6:2.

**W**HAT is the word that never comes back? Some thought it was Depart, some voted for Yesterday, and some for Today. Others thought it was Opportunity, and others voted for Time, and others for Death. Many of these were not far from the right word.

What is the word that never comes back, even if the world were to run on for a thousand million years? What is the word that is able to work miracles? The word by which kingdoms have been conquered, destinies achieved, the gates of heaven opened and eternal life won or lost? That word is Now. It never comes back. It is the one precious, invaluable portion of time that belongs to you and me because it is the only portion of time about which we can be sure and in which we know we can act.

The clock of life is wound but once,  
And no man has the power  
To tell just when the hands will stop,  
At late or early hour.

As in the case of the saddest word and the most beautiful word, so when we come to the word that never comes back we shall demonstrate that Now is that word, not by generalizations or abstract reasoning, but by illustrations from the lives of men in the Bible. Thus we shall see what Now, made use of or sinned against and neglected, meant to men and women in the Bible and what it means to men and women today.

Esau

**E**SAU, "that profane person," illustrates in the story of his life how spiritual powers and graces neglected, sinned against, or despised now, today, may be forfeited and lost forever.

Esau is handed down from generation to generation in the words of the Letter to the Hebrews as "that profane person who for one morsel of pottage sold his birthright." This was how it happened: Esau was a cunning hunter, a man of the field; whereas his brother Jacob was a plain man dwelling in tents. One day Esau came in from the fields faint with hunger. As he drew near to the encampment the odor of the savoury pottage that Jacob was cooking smote his nostrils. Esau said to Jacob, "Feed me, I pray thee, with that same red pottage, for I am faint."

The shrewd and crafty Jacob taking advantage of the intense hunger of Esau, saw an opportunity to get from him the privileged birthright, so he made to Esau the ignominious proposal that he would give him the pottage in exchange for the birthright. Just at that moment Esau was thinking only of satisfying his appetite. The birthright could not be eaten; the pottage could, and there it was, steaming in Jacob's pot. Esau exclaimed, "Behold, I am at the point to die, and what profit shall this birthright be to me?" In effect, he said, "Take the birthright if you want it. What I want, and what I want now,

is that mess of pottage." So the bargain was struck. In the ancient record this is the story of it:

Then Jacob gave Esau bread and pottage of lentils, and he did eat and drink, and rose up and went his way. Thus Esau despised his birthright.

One hardly knows which of these two men to despise more at this moment,— Jacob who capitalized the hunger of his brother, or Esau who sold the birthright for the mess of pottage. Some years afterwards, by another shrewd act, and this time a crafty deception in which his mother assisted him, Jacob passed himself off for Esau before the dimming eyes of the dying Isaac and got the blessing that belonged to the first-born. When Esau came in from the field and found out what had happened, he cried with a great and "exceeding bitter cry" and said unto his father, "Bless me, even me also, O my father! And Esau lifted up his voice and wept!"

There you have the other Esau, the Esau who has regard for something else than pottage, and who wants his father's blessing, and who would like to have back the birthright which he had so basely and cheaply sold to his brother. It was the infamous deceit of Jacob that had brought Esau to his present pitiable condition. Yet the reference to the incident in the twelfth chapter of the Letter to the Hebrews makes the calamity which had befallen Esau, that is, the loss of the blessing of the first-born, the direct result and the divine retribution for his conduct when he had estimated his birthright as of less value than a mess of pottage, for there it is written,

The profane person who for one morsel of meat sold his birthright; for ye know now that afterward when he would have inherited the blessing he was rejected, for he found no place of repentance though he sought it carefully with tears.

That is a striking and a solemn record. No change of mind now, no change of heart on the part of Esau could get him back what he had basely forfeited. Once he sold his birthright for pottage;

now he weeps bitter tears at the thought of the loss of the blessing that went with it. But that could not undo what in a moment of physical appetite he had done. He had sinned against his spiritual nature in that all important moment that we call Now, and when another day came, and with it another mood, no tears, no searching, no regret, could get back what he had forfeited and lost.

How many, alas, live to echo Esau's bitter cry! Inflamed with some desire or passion, they despised and trampled on some spiritual gift or power. Then one day they awoke with bitter regret and remorse to the knowledge of what they had lost. Esau afterwards became a useful man, and with noble magnanimity long years afterwards forgave his brother Jacob his heinous transgression and sin. But he never got back what he had thrown away to satisfy the desire and appetite of a moment.

Break, break, break, on thy gray crags, O sea,  
But the vanished grace of a day that is gone  
Will never come back to me.

Now! How solemn and beautiful is that Now! Do not sin against your Now, so that tomorrow you will mourn over its irrevocable loss.

### The Lost Prisoner

HERE we have set forth how Now is the time for conquering temptation and destroying an evil habit.

This is one of the great parables of the Old Testament. Israel had won a battle over her inveterate enemy Benhadad, the King of Syria. Because of a previous defeat in the hill country, the vanquished Syrians concluded that the Hebrew God was a God of the hills, and that if they could have a battle in the plains it would have a different issue than the battle in the hills. But the battle in the plains proved even more disastrous than the battle on the hills. A hundred thousand Syrians fell in the combat and twenty thousand perished in the earthquake at the end of the battle. The army of Syria had been de-



stroyed; but the heart and soul of the army, the crafty Ben-hadad, still lived. From his hiding place Ben-hadad sent messengers to the King of Israel, Ahab. Elated over his easy victory, Ahab, instead of destroying Ben-hadad, or at least taking such measures as would have prevented further hostilities on his part, invited him to ride with him in his chariot and sent him off to Syria with easy terms of peace which Ben-hadad at once proceeded to violate.

Then God sends one of the Sons of the Prophets to condemn Ahab for his folly and announce his judgment. This Son of the Prophets had one of his companions smite him on the head and wound him. Then, in the disguise of a wounded soldier and with a bandage wrapped around his head, he sat lamenting by the roadside. Presently the chariot of Ahab came rolling by from the field of battle, when the Son of the Prophets sprang up, and addressing the king said:

Behold a man turned aside and brought a man unto me and said, Keep this man. If by any means he be missing, then shall thy life be for his life, or else thou shall pay a talent of silver. And as thy servant was busy here and there, he was gone.

The purpose of the parable, of course, was to get Ahab to pronounce judgment upon himself, and this Ahab quickly did. He said to the supposed soldier, "So shall thy judgment be. Thyself hast decided it." Then the prophet unwound the bandage about his head and said:

Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life and thy people for his people.

Three years afterwards, Ahab and Jehoshaphat, the King of Judah, were going into battle against this same Ben-hadad at Ramoth-Gilead. Remembering the words of this nameless prophet spoken three years before, at the close of that other battle, Ahab was alarmed, and put aside his royal robes and disguised himself as a common soldier. "But a certain man drew a bow at a

venture" and Ahab was slain.

Ahab was slain and Israel beaten in battle by the very king who once was in the power of Ahab, either to bind him or destroy him. But in his folly he let him go, and the king who was thus spared conquered and slew Ahab.

There are times when we are stirred and aroused as to some un-Christlike trait or some passion or evil habit in our life. We see the unloveliness of it, the sin of it, the future menace that it holds over our life. Then we have it in our power to conquer it and destroy it. The time to kill any evil thing in your life, to break the chains of any evil habit, is never Tomorrow but always Today, never Then, but always Now.

A gentleman who used to come to our Tuesday Noon Meeting told me at the close of one of our meetings of a turning point in his life. As a young railroad man he had been going with his fellow employees frequently to a saloon. Then one day the thought came to him, "I'd better stop this, I'd better break this habit, and the time to do it is now." He did stop it. He did break the habit, and now an old man he told me he had never again gone into a saloon. He made use of that all important and all precious portion of time that we call Now. Now is the time!

### The Sleeping Disciples

HERE we have the Now for the ministry of friendship and affection, a Now which never comes back. It was one of the saddest and darkest and most critical hours in the life of the Lord. He left the eight disciples near the gates of the Garden of Gethsemane, and taking with him Peter and James and John went a little further into the recesses of the garden. Then removing even from these three he went a stone's throw farther, and there falling on his knees entered into his agony. But before leaving Peter and James and John he asked them to watch while he went yonder to pray. Twice he came back from his agony and prayer, when his sweat was as

it were great drops of blood falling to the ground, and found the disciples sleeping, and twice He exclaimed in sad amazement as He awakened them, "What, could ye not watch with me one hour!" But when He came back the third time and found them again asleep, and once more awakened them, what was it that He said? What were those memorable words that the angels overheard as they hovered near that battleground of Christ? They were these,

Sleep on, now, and take your rest, for the Son of Man is betrayed into the hands of sinners.

Peter and James and John were all to write a noble history and make a noble witness to that Lord during whose agony and bloody sweat they had so ignobly slumbered. At least two of them were to seal their fate with martyr's blood. But there was one thing that they never had a chance to do again and that was to watch with Jesus in the hour of His agony and sore battle as He knelt over the cup of the world's iniquity and sin.

### Your Ministry

Now is the time for your ministry to those whom you love. How true those pathetic words with which Jesus rebuked the disciples when they criticized Mary's costly gift of ointment, and said it might better have been sold and the money given to the poor. "The poor ye have always with ye, but Me ye have not always." The generality of people, and souls who need help and encouragement and comfort, them you have always with you, always about you. But there are others and near to you, whom you have not always with you. The only time for ministry to them is Now, Today. Never Then, never Tomorrow.

O such a little while, alas, have we  
To gentle be and kind.

These are homely lines and yet bring out effectively the importance of now when it comes to this matter of ministry to your friends.

If with pleasure you are viewing

Any work a man is doing;

If you like him or you love him, tell him now.

Don't withhold your approbation

Till the person makes oration

And he lies with snowy lilies o'er his brow.

For no matter how you shout it,

He won't really care about it;

He won't know how many teardrops you have shed.

If you think some praise is due him,

Now's the time to slip it to him,

For he cannot read his tombstone when he's dead.

More than fame and more than money

Is a comment kind and sunny,

And the hearty, warm approval of a friend;

For it gives to life a savor,

And it makes you stronger, braver,

And it gives you heart and spirit to the end.

If he earns your praise, bestow it,

If you like him let him know it.

Let the words of true encouragement be said;

Do not wait till life is over,

And he's underneath the clover,

For he cannot read his tombstone when he's dead.

### Bridegroom and Shut Door

HERE we have the Now that is the greatest and most important of all, the Now for repentance and faith and the Kingdom of God. This is a part of what seems to have been the last public sermon of our Lord spoken to His disciples on the Mount of Olives. The Ten Virgins had set out with their lamps or torches to greet the Bridegroom. Five of them had taken oil in their vessels with their lamps ready for any delay or emergency; but five took no oil with them. There was a long delay. The Bridegroom tarried, and while He tarried they all slumbered and slept.

Then at midnight there was the cry, "Behold, the Bridegroom cometh! Go ye out to meet Him!" Then Ten Virgins hastened to light their lamps, but the lamps of the five who had brought no oil with them sputtered and flickered for a little and soon went out. Unable to borrow from their sisters, they hurried off to get oil from those who bought and sold, and while they were doing this the Bridegroom came, and they that were ready went in with Him to the marriage, "and the door was shut." Shortly



afterwards the other five came hurrying to the Bridegroom's mansion and knocked excitedly on the door, and cried, "Lord, open to us!" But the Bridegroom from within answered, "Verily, I say unto you, I know ye not."

And the door was shut! No words in the Bible more salemn than that. And it was the Lord of mercy and compassion and tears Himself Who uttered them! Once the door was open! Now it was closed. O golden door of repentance!

How many have passed over thy portals, and with rejoicing have greeted the Bridegroom and entered into Eternal Life? For everyone of us tonight the door is open, and over that door I see written in letters of gold, traced there by the pierced hand of Immanuel Himself, "Now." Will you enter that door? Now is the acceptable time. Now is the day of salvation.

I saw a heavenly spirit standing and weeping by the portals of my church, and I said to him, "Heavenly Spirit, Heavenly Visitor, why standest thou here, and why weepest thou?" And the heavenly visitor answered: "I stand here and weep over those to whose souls I once spoke through the message of this church, and for whom the door was opened, and Tonight it is shut. Now is the acceptable time!"

## The Call to Service

C. C. ALBERTSON, D.D.

Luke 5:8

OUR capacity for great service in crises depends upon our readiness. Dewey signalled one of his captains, "You may fire when you are ready, Gridley." And it took Gridley not minutes, but seconds to begin to do his part in the battle of Manila Bay. James Gordon Bennett said to a reporter, "When can you leave for Africa, to find Livingstone?" Stanley was ready. He asked only time enough to purchase the supplies in London which he must take with him to the Dark Continent. When the British Admiralty Office asked Admiral

Sims how soon he could be ready with his fleet, he replied, "We are ready now; we report for duty."

Jesus said to Levi, "Follow me." Levi let no disposition or desire to postpone for an hour the duty he recognized as dominant and mandatory. Without a word, without an "if" or "but" or "Suffer me first," he rose up and followed.

Levi first left all, then rose up, and then followed. And what does following mean? It means contact with the Leader. We cannot follow Him faithfully unless we keep close to Him. What, then, is our daily duty? To diminish the distance that separates us from our Leader. Are we far, far behind Him? Do the mists that rise from earthly battlefields conceal Him from our view?

## A Priceless Inheritance

DAVID JAMES BURRELL, D.D.

If children, then heirs.—Rom. 8:17.

A CAB driver, sitting drowsily aloft with his lines in hand, was aroused by a voice asking, "Are you thus and so?" The speaker was an attorney who, on receiving an affirmative answer, continued, "I have a letter here stating that your uncle in England has left you twenty thousand pounds."

The man looked dazed for a moment and then, realizing his good fortune, uncovered himself, saying simply, "Good-bye, hat!" No more cab driving for the heir of a fortune!

If we could realize what it means to be possessed of the riches of divine grace, we should surely change the manner of our walk and conversation. How little would seem the beggarly rewards of this world, and how the eternal verities and sublimities would forge to the front!

Let us ponder on the fact that by the spirit of adoption in Christ, we have become sons, sons of God; and if sons, "then heirs; heirs of God and joint heirs with Christ to an inheritance incorruptible, undefiled and that fadeth not away." This being so, what manner of persons ought we to be!

# Current Religious Thought

## Facts About Fictions Concerning the Jew

SIGMUND LIVINGSTON, *Chairman*

An address delivered as a message to the Supreme Convention of B'nai B'rith in session at Washington, D. C., May 9, 1938 and by resolution unanimously adopted as voicing the spirit and the conviction of the entire body.

THE objective of the League is to immunize the American public mind against the modern savage passion, now prevalent in some foreign lands, which is an assault upon civilization and the highest moral concepts.

This new savagery would replace brotherly love with hate, religion with paganism, the soul and heart with blood and soil, liberty with tyranny, democracy with despotism, and the commands of God with the sophistry of totalitarianism.

This retrogression has been a tragedy both for Jewry and for Christendom. Which of these has suffered more no one can tell, but suffering makes brothers of us all. The means we are using to obtain our objective are approved by reason and experience.

In this struggle we must maintain our dignity, courage and morale, and we must join unreservedly with all true fellow-citizens to promote social intelligence and preserve the democracy of America.

It will be my purpose to point out the theory and the necessity of our work. A great student of mass psychology recently said,

To be able to face unwelcome facts is, properly speaking, the test of human intelligence.

About 550,000 Jews have lost their citizenship in Germany; 200,000 in

Austria; more than 500,000 Christians of Jewish descent have lost their citizenship in these two countries. There are approximately 15,500,000 Jews in the entire world. Hungary has a Jewish population of 441,000; Rumania, 984,000; Poland, 3,000,000.

In all of these countries the Jew is persecuted and threatened with loss of citizenship and rights. These, with the German and Austrian Jewish population, make a total of more than five million, or about one-third of the entire Jewish population of the world. If the entire area of Southern and Eastern Europe tentatively included within the Nazi sphere should come under Nazi power, it would take practically half of the Jewish population of the world.

The imminence of having one-half of the Jewish population of the world deported back as far as human rights are concerned, to the 15th century, should arouse the conscience of the civilized world.

In the past it has been said that when the diplomats of the nations meet to discuss humanity, they forget the Jew, and when they discuss the Jew they forget humanity. Now, however, it may be said that when diplomats of the nations meet, they dare not discuss humanity.

That all this could happen in this enlightened age is bewildering.

In this tornado of hate and destruction, the conscience of the civilized world stands in despair. The humanity of mankind seems paralyzed. Armed forces are sent into neighboring lands to kill and they know not why. Men who



advocate peace on earth, as did the prophets, the apostles, and the great Nazarene, are condemned as pacifists and persecuted.

Scholars and scientists are expelled from home and barred from their vocation. Books of the masters are condemned to the funeral pyre, the sham-bles have been built for the extermination of an entire people—which has been preserved through centuries of persecution only through its faith in the God of humanity. Where is the Emilé Zola of today—who “from the lips of truth one mighty breath shall, like a whirlwind, scatter in its breeze the whole dark pile of human mockeries?”

These conditions came about through the machinations of a small group with a well-defined plan of propaganda, charging the Jew with all the misfortunes and hardships suffered by the populace and making him the scapegoat through fraud, forgery, and fiction. The credulity of the masses was well measured. The wish to believe was present. Enthusiasm for the campaign was abundantly supplied by artful propaganda. Those who would not believe were forced to believe. Reason was dethroned and emotion was exalted. To hate became a cardinal virtue. Justice was outlawed. Mercy was disloyalty, cruelty was valor.

Spengler, one of the leaders of Nazi Germany, in his text book on political duties of the German youth, wrote:

Lastly, we have learned something that I shall mention straight out: the ability to hate. Whoever cannot hate is not a man, and history is made by men.

The history of these lands in the past few years has indeed been made by men of hate. Their youth has been taught the gospel of hate. They have had their instinctive savagery glorified. Even to the third and fourth generation will these precepts influence the social product. Missionaries of religion and civilization in the future will have to battle in these jungles to teach the gospel of love and peace. Passions of hate are like tidal

waves—they reach all the shores of humankind.

In these lands, truth has become an outmoded virtue. Unblushingly, they admit the use of falsehood instead of truth when it serves their end. Hitler says,

The task of propaganda is not to weigh the rights of each side, but to emphasize exclusively the one that is to take the place of the other by the medium of propaganda. Propaganda does not have to state the truth objectively, not so far as it is favorable to the others; nor to place the truth before the masses with doctrinary candor, but must serve its own interests uninterruptedly.

Let the world contrast this teaching of the Nazi Bible with the teachings of the Jewish Bible—“Swear to thine own hurt and change not.” “Thou shalt not bear false witness against thy neighbor” is the command of Sinai, confirmed by the code of every civilized nation. Truth is the law of God, and it cannot be repealed by the command of a dictator.

The effect of these conditions upon the balance of the world is of prime importance. An emotional psychosis of the mass needs no passport.

We guard with scrupulous care that contagious diseases of the body do not enter our shores, but we neglect the contagion of a poisoned mind.

Every ingenuity is devised to bring to this land and others the scourge of antagonism. The radio, the platform, the press, the exchange students, the mail, the personal emissaries are all utilized to spread the frauds, forgeries and fictions of Naziism to the unsuspecting American public.

Stupidity cannot be eradicated. Artificial stupidity can be prevented.

There are many in this land, notwithstanding the sacred traditions of its democracy, who give credence to the accusations made against Jewry. This is not strange.

It is hard to free the human mind from traditional falsehood. Prejudice has shackled human kind so long that it fears the disillusionment. Social intelligence has not kept pace with scientific

advance. In science, the cause of every effect is sought. In beliefs, the effect is identical with its cause. This is illustrated by a common-place example. The Jew is largely engaged in commerce. He is not proportionately engaged in farming or mechanics. How many of those who would correct this economic maladjustment inquire as to the cause? If they would do so, of course they would learn that the Jew, even to the last century, was denied the privilege of tilling the soil or of joining the crafts in the European lands where he lived. His maladjustment in this regard is the effect of the injustice practiced upon him for centuries.

The rational approach to this emotional problem must be by a fixed program. It must be one of education of the masses. It must be by a corrective propaganda. It must be continuous and not sporadic. Every modern means must be employed so as to reach all classes in this country. Its objectives must be to correct the libels and the frauds imported here from foreign lands. It must make the Jew known as he is, so he will not be looked upon as an enigma. It must be a positive message for the promotion of social intelligence and good will. It must accentuate the truth that democracy, justice, equality and freedom are the basis of true civilization and the enduring happiness of human-kind, and enlist Jew and non-Jew to staunch and undivided loyalty to our government and its ideals. It must, with a keen perception, of the crucial world situation affecting the well-being of nations, point out the superiority of the slower-moving democratic process over the illusion of material security so speciously dramatized by dynamic despots.

We have answered every attack with indisputable facts. Generalities or arguments do not receive any credence from the credulous, even though they are in reply to mere scurrility. Arguments are like arrows sent from a bow; their force depends upon the strength of the arm. Facts are like bullets from a gun. Their

force is the same whether the trigger be pulled by the feeble finger of a child or the finger of a giant.

In this work we face conditions as they are and not as we think they should be. We are dealing with a reality, and our work must be realistic.

The public mind must be analyzed. It has been filled for years, yes, centuries, with fictions concerning the Jew. Traditions concerning the Jew have been handed down from generation to generation from the beginning of the present era.

The older a tradition becomes, the greater is its apparent authenticity irrespective of its origin.

As the mass mind is a social product, it necessarily is saturated with accumulated emotions. At the right time the mass mind can be worked up to a hysteria of hate. In this state all reason is barred and justice is outlawed.

To immunize the mass mind against the hatred of the Jew, the emotional fallacies must be eradicated. This is a grass root job.

One who will for the time being divest himself of his preconceived ideas and his emotionalism and who will honestly use his mind to determine the cause for the antipathy against the Jew and the responsibility for the same, will contribute to the removal of this prejudice. Where there is correct thinking, there can be no prejudice.

The effect of propaganda has been under-estimated. Through its direct effects, several European nations have completely changed their government and defeated the achievements of a long struggle of human-kind against tyranny. The efficacy of propaganda is fully appreciated by dictators, who have themselves been placed in power by its force, in forbidding any form of counter-propaganda.

In one of our Eastern universities, a test was recently made as to the effect of propaganda. The results demonstrated that even among the student body, it was proven efficacious beyond what was anticipated.



The propaganda against the Jew today is the greatest ever undertaken against any people. Every vehicle to carry its appeal is utilized. It has no regard for the truth or its effect.

At the present time it has centered on the charge that the Jews are Communists or promote Communism. The effect of this constant accusation has reached the danger point, even in this country. Many men of affluence with no conscious antipathy, have given credence to the charge without investigating the truth. Individuals cannot investigate for themselves all the various questions of national import. They instinctively accept as true that which is conveyed to them in a plausible manner. Continued repetition of the same charge impresses the mind.

This is the purpose of propaganda. Those who sponsor it know that the great mass of men will not make independent search for the truth or falsity of its message. A continuous planned propaganda, therefore, is certain to succeed in its purpose, unless it is checked by corrective education.

The truth is that the Jews are not Communists and do not promote Communism. There are Jews who are Communists, just as Communists are in every sect and group. The total of all Jews who are Communists and who believe in Communism is so small that it is negligible. The leaders of Communism in America are said to be Earl Browder, William C. Foster, Clarence Hathaway, James Ford, Robert Miner, William Patterson, Harry Haywood, Ella Reeve Bloor and Max Bedacht. Not a single one of them is a Jew.

In nearly all the anti-Semitic diatribes on this subject, it is stated that David Dubinsky and Sidney Hillman are Communists. They are prominent in union labor organizations. We can authoritatively state that they are not Communists, are not connected with any Communistic organization, and do not favor Communism. They are opponents of Communism and have fought against

it in their respective labor organizations.

But even if either were a Communist, would this prove the accusation made against Jewry? These two men are not Jewish leaders, nor are they prominent in any Jewish organizations. Whatever their theories on economics or politics are, cannot be taken as the thought and the expression of American Jewry. Earl Browder and Clarence Hathaway were both born of Protestant parents. Would it be fair to charge Protestantism with Communism because of this?

It is fortunate, however, in the present state of things, that these two Jews, Dubinsky and Hillman, because of their prominence in labor organizations, are the antagonists and not the proponents of Communism. Samuel Gompers, venerated founder of the American Federation of Labor and for a long time until his death its President, was a champion in the fight against Communism. Of the sixty prominent books most favorable to Communism, from John Strachey to Lockwood, not one was written by a Jewish author.

Karl Marx is continually pointed to as one of the founders of Communism, and it is accentuated that he was a Jew. He was baptized into the Christian faith at the age of six. His environments were entirely Christian. He never was taught anything about Judaism. In fact, he was an outspoken antagonist of Judaism. The mind is a social product. Which can be charged with the responsibility for his thoughts, which finally developed into Communism, his Christian environment or his parentage? Even his parents had been estranged from Jewry long before his birth, his father having been baptized into the Christian faith.

His co-laborer in his philosophic work was Frederick Engels, a German. It is safe to say that if Karl Marx had been born of Christian parentage but at the age of six had been taken into the Jewish fold and taught Judaism and Jewish ethics, the charge would have made that the Jews were responsible for his

Communitic teachings because they had trained the mind, and that his parentage could not be held responsible.

Voltaire, Paine and Ingersoll were all born of Christian parents. Yet would it be reasonable to charge Christendom for their atheism?

Hitler, throughout his career, has been true to his theory of propaganda, namely, that it need not tell the truth. In 1932 the total vote of the Communist party in Germany was 5,980,240. There were at that time only 550,000 Jews in Germany, including men, women and babes. Out of this entire Jewish population there certainly were not over 200,000 voters. Most of the Jews were Social Democrats, but even if all had voted the Communist ballot, their number would have been negligible compared to the total Communist vote. Yet Hitler has continuously labeled the German Communist as the Jewish Communist. The use of "Jewish" as an epithet to that which is in disrepute is a trick of the propagandist.

One of the methods employed is to publicize that certain prominent Jews are Communists. Very recently in one of the metropolitan newspapers, in a communication prepared by an anti-Semite, it was stated that Dr. Albert Einstein was a Communist, that he attended the Third International Congress held at Moscow in 1929. This accusation was first made by the Nazi propagandists in Germany.

Dr. Einstein, one of the most outstanding scientists of the world, quite naturally has felt that no credence would be given to such libels. He has authorized us to state positively that he has never been at any time in Russia; that he at no time attended any Congress of a political nature; that the charge that he is a Communist is false. The intent of those who have made this charge is to strike at Jewry by defaming a world intellectual figure who happens to be a Jew.

It has been repeatedly stated that 90% of the Communist party in Russia

in 1918 were Jews. The official records show a total membership of 124,000 in Russia in 1918, of whom 75% were Russians, 10.5% Latvians, 6.3% Poles, 3.7% Esthonians, and 2.6% were Jews. The anti-Bolshevist paper *Poslednija Novosti* in Paris gives the percentage of Jews in the party at this time as 4.34%.

The charge is made repeatedly and believed by a great part of the public that Bolshevism was conceived and created by Jews. In the great mass of propaganda material, the Russian government is referred to as "Jewish Bolshevism." The truth is that the Jews opposed Bolshevism. The Russian Jews suffered terrific persecution under the czarist government, particularly under the infamous May laws, which prohibited them from owning, living on or cultivating land, and confined them to the Pale of Settlement. They were to a great extent the lower middle class tradesmen and artisans.

The intellectuals of Russian Jewry were in the Cadet Bloc which was a liberal democratic group. Among the leaders of this bloc were many outstanding Jews including Maxim Vinaver, who afterwards became Foreign Minister in the anti-Bolshevist Crimea government. Others were Herzenstein, Joseph Hessen, and Prof. Vladimar Hessen. The great part of the Russian Jewish population belonged to the Menshevik Party, which was a democratic party and opposed to the Bolshevik Party, and many of these suffered from cruel persecution after the Bolshevik Party came into power. The three great Jewish workers' organizations, the Serz, the Zionist (Poale Zion) and the League of Jewish Workers, openly declared opposition to Bolshevism. The Jews, with a few exceptions, were supporters of the Kerensky Provisional Government.

On March 15, 1918, Lenin's government issued a manifesto attacking the Jewish workers for their anti-Bolshevist attitude.

The majority of the Jewish bourgeoisie followed trades and professions, and were ruined in Communist Russia.



They were all opposed to Bolshevism. In the Ukraine in 1918, the Jewish workers made common cause with the Jewish bourgeois and fought Bolshevism with armed resistance. After the victory of Bolshevism and when that government was established, the Jews had to submit in the same manner as all other Russians. Two-fifths of the Jews of Russia lived by private trade, one-third by handicrafts, and Communism necessarily meant a greater catastrophe for the Jews than for any other group of the Russian people.

The result of the establishment of Bolshevism was that 35% of the Russian Jews became the declass  , while the non-Jewish Russian population in this class was only five or six per cent. The declass   received no bread cards and had no right to hold offices, to be engaged as workmen in factories, or to send their children to industrial schools. The distress among the Russian Jews was so great that these would have died of starvation had it not been for the American Jewish relief.

The supreme directing body in Russia is the "Polit-bureau." It consists of nine members and four candidates. These are:

Stalin—a Georgian  
Molotov—a Great Russian  
Kaganovitch—a Jew  
Voroshilov—a Great Russian  
Kalinin—a Great Russian  
Andreyev—a Great Russian  
Kassior—a Pole  
Mikoyan—an Armenian  
Tchubar—nationality unknown—not a Jew.

#### Candidates:

Postishov—a Great Russian  
Petrovsky—a Ukrainian  
Shadanov—a Great Russian  
Eiche—a Lett

Of the 19 Commissars, 14 are Great Russians and Ukrainians. One is an Armenian and four are Jews.

The Russian Bolshevik government has dealt blow after blow upon Jewry. Synagogues were converted into workmen's clubs; Jewish religious philanthropic organizations were liquidated. Hebrew schools were forbidden, and the

teaching of the Hebrew language proscribed. No person under 18 years of age could be taught religion.

Lebedev, who was Minister of the Navy under the Provisional Government and who escaped from Russia at its downfall, and who is fully conversant with political conditions of Russia, in reply to an inquiry directed to him concerning this charge, has fully explained the attitude of Jewry during the reign of the Provisional Government and during the struggle against Bolshevism. He stated that the charge that the Jews created Bolshevism or that the present-day government of Russia is a Jewish government, is lying propaganda.

The great masses of the Jewish people are faithful to the religious teachings of their fathers. Judaism is a part of their life. In it they find consolation and hope. They believe in its precepts and in its prophecies. Russian Communism has fought unremittingly against the religious faith of the Jew.

A Communist who was a Jew is now an apostate. Communism would destroy religious faith. If Communism were to rule, it would destroy both Judaism and Christianity. There are some Communists who were born Jews, just as there are Communists who were born Protestants and Catholics, but it is unjust for this reason to accuse either one of these religious sects with the responsibility of Communism.

There were eight anarchists convicted for conspiracy as a result of the Haymarket Riot in Chicago. All of these were Germans. Would it be fair to conclude from this that the Germans in this land are anarchists?

The reasoning from the particular to the universal is the technique of the propagandists of class hatred. It is the sophistry of the despoiler of good will and mutual understanding.

Even if it could be truthfully said that some Jews sponsored Communism in Russia and Eastern European countries, then it could be said with equal

candor that no people could have found greater justification. They were the persecuted and the down-trodden in these lands. When they cried out for justice, they were met with scorn and contempt. How long could any people of intelligence with a long and an honored history withstand such treatment without being led to seek some means of redress even though illusory?

Disraeli, himself a conservative, stated in no uncertain terms that the Jews by nature were conservatives, and that injurious treatment alone was able to turn them into radicals. The orthodox Jew is the least revolutionary of all men and the great body of Russian Jewry were orthodox. Common reason dictates that conservatism is not aided by persecution of any minority group. Every civilized principle demands that the cause of social maladjustment be corrected rather than the effect condemned.

The charge that the Jews have an international conspiracy for any purpose is so fantastic that one is amazed that any person of sane mind can give it credence. In the problems of the world, the Jew is just as divided in his interests and outlook as are the Christians. There is no unity among Jews. The Jew is so disunited that he has no governing body of his church. He has no supreme organization, even for religious or communal purposes. Each organization is autonomous and absolutely independent, as is every temple or house of worship. There never was such a body as the Elders of Zion or the Wise Men of Zion. Even on the subject of Zionism or the establishment of a homeland for Israel, we have the Zionists, the non-Zionists and the anti-Zionists. On religious doctrines we have the Orthodox, the Conservatives, and the Reform.

The fraudulent "Protocols" are continuously used by these propagandists and millions of copies have been printed by the Nazis in German and in foreign languages, notwithstanding the fact that it has been established beyond

doubt that this document is a literary forgery and a fraud. The fact that the "Protocols" were written by anti-Semites for the express purpose of poisoning the mind of the populace of Russia against the Jew does not concern Hitler or his co-laborers in the least. It serves their purpose; therefore, it must be used whether fraudulent or not. That any American would use the same or would distribute the same can be attributed either to ignorance upon the subject or to dishonesty.

The old accusation that the Jew uses human blood for ritual purposes has been revived by the Nazi propagandists. The same accusation was made against the Christians in Rome. Time and again they were charged with using human blood in their sacrament. It was false as to them; it is false as to the Jew. It has been declared pernicious and false repeatedly by the highest authority of the Christian Church; yet it is used today in this enlightened age for the purpose of engendering prejudice and stimulating hate.

These accusations must be answered continuously so long as they are made. The theory of anti-Semitic propaganda whatever its false charge, is that it must be repeated continuously and that continuous repetition will eventually compel belief. Corrective education, to answer such pernicious propaganda, must necessarily use the same procedure to be effectual in the establishment of the truth.

THE democratic countries have become the No Man's Land in the battle for public opinion. The dictators of foreign lands wage warfare to destroy liberty in the very lands of democracy, but prohibit any attempt to influence public opinion for liberty, justice, or democracy in their own land.

Even the Christian clergy are imprisoned for demanding the right to worship as their consciences dictate.

That foreign dictators have brought their warfare to this and all other democratic lands is not hypothesis, but a



stern fact. The radio is used. Ships are laden with printed propaganda material for distribution. Their emissaries are sent here and to other democratic countries to preach the doctrine of Naziism. Resident nationals of these foreign countries are being marshaled as protagonists for the cause of Naziism.

It is more than a mere coincidence that all anti-Semitic organizations and professional anti-Semites in this country approve the conquest of Ethiopia by Italy, the invasion of the Japanese in China, the attack and proscription on Freemasonry, the capture of Austria by Germany, the demands on Czechoslovakia by the Nazi, the anti-clerical laws by Mexico. These are in accord with the aims and objectives of the Italian, German and Japanese axis. They all profess loyalty to democracy, but align themselves with the forces inimical to democracy.

On March 26th of this year, eighteen American youths, all under the age of 18, all of German parentage, were sent from America to Germany to be trained in the German Fuehrerschulen. They will be taught the art of dictatorship, of terror, of hate, of falsehood. When they have finished their training, they will be returned to this land as qualified Fuehrers to lead in the warfare against freedom, liberty and democracy.

How many other shipments have been made or will hereafter be made, we do not know. We do know that the very liberty vouchsafed by democracy is used to destroy democracy.

The Deutscher Fichte-Bund of Hamburg has distributed in this country a portfolio containing a great number of leaflets to be utilized for propaganda. Each of these leaflets is numbered. The last which came to my notice was No. 942. In each leaflet it is stated,

Free copies of this leaflet and others may be obtained by writing to the Fichte Association. Please distribute the pamphlet among your friends.

The material published in these leaflets justifies the Nazi doctrine that truth is not necessary for propaganda.

Another German propaganda organization is the Racio-Political Foreign Correspondents. It is located in Berlin. It likewise is pouring into this and other countries similar pernicious propaganda.

The *World Service* is one of the greatest propaganda agencies. It is published in Erfurt, Germany. It issues its Service twice monthly in six languages. Each issue bears this legend:

These leaflets are intended to be passed from hand to hand amongst Gentiles. They are not published with a view to profits.

All of its issues are an attack upon Jews and Masons. In one issue it is stated, "The point of view of Mussolini that Fascism is not to be exported has become old fashioned." Illustrative of the *Service*, I quote from one issue:

Between August 24 and September, 1910, a revolutionary world conference took place in the Lodg-palace of the Oddfellows Order in Copenhagen. This congress, arranged and inspired by the Masons, is the second of the internationalists with which Walter Rathenau from the Jewish B'nai B'rith Order, was closely connected. At this Congress were the following people, who at this time were still very uninteresting to the profane world:

Ramsay MacDonald, Karl Liebknecht, Friedrich Ebert, Rosa Luxembourg, Philip Scheidemann, Georges Clemenceau, Vibault, Vanderveld, Vladimir Lenin, Uljanow, Leon Trotsky Bronstein, Hjalmar Branting, Stauning.

It is not surprising that nearly all of these members who took part in the conspiracy for the world change became later on leaders in Europe. These were people whom the well-known journalist, Ralph C. Norton, had called, "Men who were then called firebrands of all nations, trouble-makers, agitators, the world's worst wild men." Later on MacDonald became Great Britain's Prime Minister; Liebknecht was surely the most guilty when the German republic was announced; Scheidemann became Chancellor; Ebert became the first President of the German Republic; "The Tiger," Clemenceau, became President; Vanderveld became Belgian Minister-President; Lenin and Trotsky, dictators of the "Russian desert." (This is the name of Bolshevikian on the map of the Masons which has been brought to light by the U. Boding Publishing House, Erfurt, in the pamphlet, "The Dream of an Emperor.") Branting became Swedish Minister-President; Stauning, Danish Minister-President.

The article then states that the Masonic Lodge of the underworld is responsible for the appointment of all these men. It is further stated that these facts are known to the enlightened Nazi Germany, but are unknown in other countries.

A few days ago a gentleman received a package of printed matter from Erfurt, Germany; the package bore the stamp "Passed by U. S. Customs Bureau." It contained more than fifty different pieces of propaganda matter. The letter of transmittal from the World Service, American section, stated:

From a mutual friend we hear that you are interested in our fight against the hostile forces of world Jewry. We therefore take this opportunity of sending you a copy of the World Service, together with pamphlets and leaflets. There is no charge; our request is merely that you use the material as propaganda in our mutual fight.

One of the leaflets contained the following:

You can help save America, yourself and your family, from the folly of other nations, by making the truth known to your friends and neighbors. Ask them to subscribe or contribute to the support of this paper. Inform yourself and inform others. Do not depend on rumors or daily (controlled) press. Get the facts and decide for yourself. Then join a fighting organization in your area to become active in spreading the truth. The books noted below can be secured through this organization. The publications and organizations listed below are fighting the battle with all they have—help them.

Among the organizations listed is the American Federation of Labor. The others listed are all anti-Semitic agencies. The subtlety of classifying the American Federation of Labor with the list of anti-Semitic organizations is apparent. In one of the leaflets, President Roosevelt is listed as a

Jew-advised and Communistically-inclined President, who recognized the government of murderers, shook hands and dined with a murderer, bank robber and gangster, the Jew Finkelstein.

At a very recent meeting of a German society, a post card addressed to the Centralstelle für Erforschung-Kriegsursachen, Berlin, was distributed to all present. It was requested that they answer the inquiry made on such post card. The post card requested the addresses of those to whom, with a degree of possible success, could be forwarded sample copies and prospectus of that propaganda organization.

At a meeting of a German society recently, a questionnaire was distributed and all present were requested to answer the same and transmit it to Ernst Venekohl, Berlin. It stated that the named individual begs for mailing of reading matter from the old Fatherland. It requests the occupation and the full address, the year emigrated and from what town. It requests a list of the German-speaking organizations with which the individual was affiliated. It asks an answer as to whether the German language is spoken in his residence, also whether it is taught in the public schools in his city, or whether there are any German-language schools in his city, the names of the German newspapers, and in the event no German-teaching school exists could one be established and who could take charge of the same. There is a further request for names and addresses of persons of German descent who would like to receive German reading matter.

A large number of the universities of this country are exchanging American students during the summer and fall with German students. This practice at this time, considering the status of German culture, is un-American. The students from Germany sent here are not sent to learn American ways, but are expressly sent for the purpose of furthering propaganda.

An address by Goebbels to the German students assembled who were sent to America in exchange for American students, appeared in the *News-Week* of September 6, 1937. They were advised of the purpose for which they were sent to America and that they must make known there the true spirit of new



Germany. It was, all in all, a lecture on the method of propaganda. Certain of the American universities have admonished these German students that they must not indulge in propaganda. This, however, does not prevent the ingenious methods devised for this end.

Very recently a German female student lectured at Johnson, Vermont, concerning Germany. In opening her address she informed the audience that exchange students are instructed upon leaving Germany that they must not spread propagandna and must not speak unless invited to do so. Disregarding this introduction, she immediately sketched the life of Hitler. She then told of the problems facing him; that the Jews held key offices in Germany the same as they do now in the United States. She then outlined the achievements which have been made in Germany. She advocated the purge of Jews, as they were foreigners and Communists, and they usurped the best professions and positions. She further stated that the German government was today a democracy, that the Jews were heartless and dishonest. She closed with this statement.

We desire that all the people from all countries know us better, so that we may be understood. Then in case of war they will not want to kill a friend whom they know so well.

Not only must we answer all accusations, no matter how scurrilous, in absolute truth and without equivocation, but we must also make the Jew known as he is, in order to replace the stereotype in the general mind created by literature and caricature of the past, and the scurrility of the professional anti-Semites and political demagogues.

**I**N the tragedy enacted now by Nazism, who can measure the injury done to humankind, to the advance of civilization, to the progress of science and art, to the peace and happiness of the world?

The Jew is excluded from higher educational institutions. Are there among these excluded students other mentali-

ties such as Ehrlich, Wassermann, Hertz, Baeyer, Haber, Willstatter, Meyerhof, Frank, Warburg, Wallach, Freud and Einstein, who would in the future give priceless discoveries to conquer disease or add to the wisdom and happiness of humanity? This inquiry may be made to like effect concerning music, literature, drama and art.

In times such as these, we cannot be charged with lack of good taste in reminding the adherents to the Christian faith that the faith of the Jew is the mother faith; that Jesus of Nazareth was of these people; that all the Apostles, with the possible exception of one, were Jews; that the four Gospels were written by Jews; that the early Christians of Rome who lived in the catacombs, were Jews. Thousands, in true martyrdom, paid the penalty of loyalty and devotion upon the rack and pyre, uttering with their last gasp praise to God and forgiveness to man.

There are some who would point to the shortcomings of idiosyncrasies of a small fraction of Jews as characteristic of the entire group. The impropriety of the this is self-evident. Accepting the full responsibility, we can justly point to favorable behaviorism as compared to other groups. The wholesome domesticity of the Jew has been proclaimed universally. The sobriety of the Jew is acknowledged, his eagerness for education and culture is well-known, his charities have been a blessing to all, and as a law-abiding citizen he has a good comparative record.

It may not be amiss at this time, when propagandists charge the Jew with every crime and dereliction, to record an episode which occurred in Albuquerque, New Mexico, in October, 1937. A Jewish lad had been convicted on a bad check charge. Judge Thomas J. Mabry, presiding over the District Court, suspended the sentence and in doing so stated,

There is not a Jew in a New Mexico prison, and I dislike to spoil that record of a law-abiding element of our citizens.

We have our derelicts, as have all other groups and sects, but when the total of all good and the total of all bad is taken and a balance is struck, it will be comparable with any group or sect in this land.

Jewry alone cannot win this struggle. The Christian people can save democracy, humanitarianism and civilization from the scourge of tyrannical dictatorship and totalitarianism. The Jew is the first victim as he has been in every struggle when the inalienable rights of man have been attacked. Naziism and Bolshevism are the enemy of Christianity as well as of Judaism. There are some leaders of the Christian church who have entered into the struggle with brave heart. During the past month Dr. Mark A. Matthews of Seattle, formerly Moderator of the Presbyterian General Assembly, said,

The fury of Egypt is indescribable. There has been nothing like it except the fury of Hitler and Hitlerism as it is expressed today against the Jews. The prejudice controlling persecution of Jews and Christians is only the beginning of greater atrocities. It is impossible for the Jew to fight this battle alone. It is a battle that must be fought by the Christian people.

He also said:

America should never tolerate racial prejudice or religious prejudice. Let me appeal to the Christian people to awake to their sense of duty and responsibility. The House of Israel is in danger! Awake! Answer the bugle call and march forth, guaranteeing liberty, freedom, right and protection to the House of Israel.

Dr. J. Frank Norris has likewise sounded a clarion call to the duty and responsibility of his church:

The Jew needs no defense, even as the Bible itself needs no defense.

What a slander to call them "Christ-killers" A half truth is the worst lie, and our New Testament plainly declares that all the powers of earth were involved in His death, and that it was a part of the pre-determinate counsel of Almighty God.

There are communistic Jews just like there are communistic Gentiles. Commu-

nism is not a Jewish question. It is an economic problem, a political issue, and communism knows no race, creed or color; there are communists in America and communists in China; there are communists in Russia and communists in England; there are communists in Germany and in France.

**V**ERY pointed statements upon this subject have been made by such outstanding American Divines as John Haynes Holmes, J. Parkes Cadman, Harry Elmer Barnes, Harry Emerson Fosdick, Bishop Manning, and a host of others. All agree in calling attention of all Americans to this:

"Anti-Semitism is a threat to democracy and a denial of the fundamental principles upon which this nation is founded."

Among certain nations and peoples, there has been revived the law of the the jungles—which demands unlimited right to serve their own interest, but denies similar right to all others. They abuse the right granted in democracies, but prohibit any democracy in their own midst. They demand for their minorities in foreign lands equal rights, and the privilege of fostering their aims and purposes, but deny all rights to minorities in their own land.

The danger to democracy is that it permits its freedom to be utilized to undermine its own existence. Its freedom of speech, of press and of assembly is misused by foreign nations whose basic doctrines are incompatible with democracy. The very purpose of these foreign "isms" in our land is to destroy the very liberty which they thus utilize. This, however, is pointed out as the best evidence of the strength of democracy. Is it not, however, like a canker on a healthy body, which is of annoyance but does not appear to undermine the body? May it not be, however, the poison of the canker enters the blood stream and then into the very vitals. When this stage is reached the injury is done beyond repair.

Is it not an abuse of the liberties vouchsafed by democracy to use the



same for the advocacy and furtherance of doctrines which would destroy its fundamental principles? When foreign governments misuse these liberties for propagandas which preach doctrines inimical to the fundamental principles of our government, it should be deemed an unfriendly act.

The avalanche of vicious propaganda material passes through our customs offices, is delivered through our post office department to the very homes of our citizens. Any communication or printed material espousing the cause of liberty and democracy, however, would be condemned at the port of entry and destroyed to prevent its reaching residents of the lands which thus abuse American tolerance.

Through you I make this appeal to the Jews of America—the time is *now* to battle to the end the age-old frauds and fictions which have been used to enemize the public against the Jew.

We have everything to fear from stupidity, but everything to gain by truth. The Jews know the falsity of all these popular accusations. The Christian who has independently studied the same knows their falsity, but the great mass does not know. To depend upon them to find the truth of their own volition is like suspending a stone in mid-air. The time is *now* to make the truth known to the masses.

There are some who will say that it cannot be done, that it is impossible to reach the masses, that the masses do not think. Belief in witchcraft was older than anti-Semitism. It was believed almost universally; yet this superstition was conquered.

During the Middle Ages it was believed by the masses that the Jews poisoned the wells of Europe, and that this brought on the epidemic of Black Death—that falsehood was conquered.

It was believed until recently that Jewish physicians were not to be trusted lest they poison their Christian patients. Even that myth is not now given credence.

It is a grass root labor, but with modern facilities it can be done and it must be done.

Above all, I make this appeal to Jew and non-Jew of America: our American ideal must be maintained, unsullied by any foreign "isms." Communism, Fascism and Naziism are the mortal enemies of democracy. Anti-Semitism has been the tool and the entering wedge in the destruction of the modern European republics. Anti-Semitism and democracy are incompatible.

One true to the traditions of America will not permit these superstitions to foul its altar.

The pioneers of this land, the Pilgrims, the Puritans, the Huguenots, the Catholics, the Jews, driven from home by intolerance and persecution, builded on these shores with liberty and freedom a Cathedral of Humanity. Here the children of all faiths join in the hope, the dream, the prayer: the Fatherhood of God and the Brotherhood of Man.

High above the altar is engraven the American creed, ever lighted by the eternal fire of patriotic devotion:

All Men are Created Equal.

Life, liberty and the pursuit of happiness are inalienable rights.

Free exercise of religion is guaranteed.

The privileges and immunities of citizens shall not be abridged.

To bring into this shrine any foreign "isms," whether Communism, Fascism or Naziism, is idolatry.

America is the holy ground of liberty and freedom—may no one defile by sacrilege this—The Cathedral of Humanity.

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The horse-and-buggy order is gone and liquor had to go with it. Society would take chances back of a dashboard that it can't afford to take behind a steering wheel.—*Henry Ford.*

A charitable untruth, an uncharitable truth, and an unwise management of truth or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.—*Bishop Hall.*

# The Holy Spirit

REVEREND J. J. HUNTER

**D**URING my rather long life I have found that while most people who are called Christian have a fair understanding of the personality and work of God the Father, and of Jesus Christ His Son, the personality and work of the Holy Spirit is a matter quite vague to them. And it is for that reason that I am undertaking to set forth that subject in a way which I hope may be helpful to all who read.

## What is a Spirit?

We are told that "God is a spirit," and we are also told that at His death Jesus cried, "Father, into Thy hands I commend my spirit." Also Jesus said to the repentant thief while both were on the cross, "This day shalt thou be with Me in paradise."

But the body of Jesus was placed in Joseph's tomb, and, no doubt, the body of the thief was also buried. So, I ask, what was it which Jesus commended to His Father, and, what was it of the thief He said would be with Him that day in paradise? Also Paul speaks of a man whom he knew some years previous to the time when he was writing, saying, "Whether he be in the body or out of the body, I know not." And again I ask to what did Paul refer in that "He"? And the only rational answer to those questions is, that they refer to the real living, immortal personality, that which is called the "Spirit." That which while present in the body gives it life and apart from which the body is dead.

And that leads directly to the conclusion that the Holy Spirit is a Divine personality, and just as much so as the Father, or Jesus Christ His Son. Hence the Holy Spirit is what is known as the third person in the Trinity, thus completing the "Triune God."

But just what do we mean by the term the "Triune God"? Let us see. Jesus

said, "I came forth from the Father and am come into the world: and again I leave the world and go to the Father." But Jesus received His physical body just as we received ours, that is by physical birth. So it was not His physical body which came forth from the Father, though He did take that physical body with Him when He returned to the Father. So it was His spirit which came forth from the Father, and which He commended to the Father at His death, and which after His resurrection ascended with the body to the Father, where "He ever liveth to make intercessions for us."

So we are here confronted with a stern fact, which is this, that while the Father and the Son are indeed one in every thought and purpose, as Jesus Himself said, "I and my Father are one," yet they are distinct in personality and in office. So Stephen in his vision saw the "Heavens opened and the Son of man standing on the right hand of God." Hence we must regard both God the Father and Jesus Christ as being in the Heavenly world even now, the Father on the Throne, with Jesus our intercessor standing at His right hand. So Peter said, "Whom the heavens must receive till the time of the restitution of all things."

But before leaving His disciples Jesus promised them "Another Comforter," which He said was the "Holy Spirit," and of whom He said, "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." And this very clearly shows that the Holy Spirit is also distinct from both the Father and the Son in His personality and official capacity.

Also Jesus said of the Comforter, "Whom I will send unto you from the Father." And again, "Whom the Father will send in my name." Thus we see that the Holy Spirit or the Comforter was



sent into the world co-jointly by the Father and the Son to be their one and only Divine representative, and, therefore, what the Holy Spirit does, is done by and for both the Father and the Son. So Jesus could truly say of the Holy Spirit, "He shall glorify Me, for He shall receive of Mine and show it unto you." We also read, "The Holy Spirit was not yet given because Jesus was not yet glorified."

The Divine authority of the Holy Spirit as the representative of the Father and the Son in this world is abundantly recognized in the early Church. At Antioch, we are told, that, "As they ministered to the Lord and fasted, the Holy Spirit said, 'Separate Me Barnabas and Saul for the work whereunto I have called them.'" And, "So they being sent forth by the Holy Spirit, departed," etc. The writer of the Acts says that Paul and his company were "Forbidden by the Holy Spirit to preach the word in Asia . . . and were not suffered to go into Bithinia." Also at Ephesus in his address to the elders Paul said, "Take heed therefore unto your selves and to all the flock over which the Holy Spirit has made you overseers, to feed the Church of God which He hath purchased with His own blood." So here Paul recognizes the Holy Spirit as the Divine official over the Church of God, Purchased by the blood of Jesus Christ His Son.

### Offices of the Holy Spirit

As to the various offices of the Holy Spirit, they have to do with all of God's relations to mankind here on earth.

Jesus said, "When He is come to you, He will convict the world of sin and of righteousness and of judgment." So we see that the very first approach of the Holy Spirit to fallen humanity, is one of conviction for sin. Men know they are sinners, and most of them are willing to admit that fact; but having done so, they will go serenely on seeming to care not one whit about it. However,

when the Holy Spirit gets hold of them in convicting power, they then realize that sin is no mere trifle to be smiled about, but rather a deadly enemy, and an insult to Almighty God, to be deeply repented of and forsaken. Nor is it by mere argument, or reasoning, or even by preaching, though all these may be used, that such a result is produced, but by the power of the Holy Spirit operating directly on the individual heart.

Again; while Jesus called the Holy Spirit the Comforter, we may ask, the comforter of whom? We know the disciples had been saddened at the thought of Jesus leaving them, and He gave them this promise of a Comforter to take His place. But not only is the Holy Spirit the Comforter of those who believe in Jesus in times of sorrow, but also of those who become truly penitent and sorrowful for their sins. For as it is the Holy Spirit who convicts of sin, so it is the same Holy Spirit who brings the comforting assurance of pardon to the penitent, and of the fact that he, or she, is now a child of God. That is what happened to John Wesley two hundred years ago at Aldersgate, and which started him out to be the great evangel which he became.

Jesus also said of the Holy Spirit, "He shall guide you into all truth." Not that He should reveal all truth to any one in one glorious vision so that one should never err in judgment again. But that He should guide God's people into truth as that truth might become needful and as they might be able to utilize that truth from day to day. And this He has been doing, and will continue to do, till faith be lost in sight.

Again, Jesus said of the Holy Spirit, "He dwelleth with you and shall be in you." "Dwelleth with . . . shall be within." A present with-dwelling and a future in-dwelling. Why this distinction as to time and place? Because as has already been said, "The Holy Spirit was not yet given, ("Poured out on all flesh" as the prophet had said) because Jesus was not yet glorified." Meaning His crucifixion, resurrection and ascension, and

the specific work of the Comforter was to be subsequent to the atonement wrought out by Jesus Christ on Calvary.

So, it was after that work had been accomplished that He said to His disciples, "Tarry ye until." And in obedience to that last command, given after the Great Commission, they did tarry, "In prayer and supplication" until the promised filling and indwelling became a glorious fact. And it was then that they could and did so preach that, as Jesus had said, men were convicted of sin and of righteousness and of judgment, and cried out, "What must we do?"

Jesus also promised, "Ye shall receive power after that the Holy Spirit has come upon you." "Power!" How men covet power! But, alas, mostly for their own selfish ends. The Greek word used here is very significant; it is *Dynamis*, English, Dynamite, or Dynamo. Dynamite to explode, and blast from the human heart all hardness and rebellion, and then Dynamo to furnish the motive power for the Church throughout all ages.

But to that promise, Jesus added, "And ye shall be witnesses unto Me." A witness is a person who has actual knowledge of some fact. And the indwelling Holy Spirit makes the real believers in Jesus Christ ever conscious of His Divine presence, so that they can say with one of old, "We Know." Not just we believe, or hope, but "We Know." Nor can that assurance come from any other source but the indwelling Holy Spirit, for it is written, "No one can say that Jesus is the Christ but by the Holy Spirit." Here again the word translated "Witnesses" is very meaningful in the Greek, the word, *Martures*, from which we derive our word "Martyrs." So we might read it, "Ye shall be martyrs unto me." And nearly all those men did suffer martyrdom for Jesus' sake. Do we, "Follow in His train?"

Now let us recapitulate the offices of the Holy Spirit.

1. Conviction of Sin and of Righteousness, and of Judgment.

2. Comfort for both repentant sinners and true believers.

3. A witnessing with our spirits that we are the children of God.

4. A continual guidance into all truth.

5. An indwelling Divine presence.

6. Enduement with power from on high.

7. Willingness to be martyrs to Him.

And for all of these, "He shall abide with you forever." That takes in this world and the next, time and eternity. And because the Holy Spirit, He who was sent by both the Father and the Son, thus abides, it becomes true as Jesus had promised, "Lo, I am with you always unto the end."

Paul gives us an insight into the depth of the meaning of the indwelling Spirit, which many, I fear, have overlooked. He says, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession." That word, "Earnest," literally means, "The Title Deed." And also as money exchanged to bind a bargain.

God has covenanted with us through Jesus Christ to give us an "Inheritance among those who are sanctified by faith in Him," and Paul here says the Indwelling Spirit is our "Title Deed" to that inheritance, which, as Peter says, "Is incorruptible, undefiled, and that fadeth not away, reserved in Heaven for us." So the Indwelling Holy Spirit is God's own proof of that Heavenly inheritance.

### The Holy Pneuma

I desire here that we should take a look into the conversation which Jesus had with a Jewish teacher. Nicodemus was both astonished and mystified by Jesus' teaching of the necessity of the "New Birth." But Jesus said to him, "That which is born of the flesh, is flesh; and that which is born of the spir-



it, is spirit." A different putting of the saying, "Like begets like." But added, "Marvel not that I said unto thee, ye must be born again" (Greek, from above).

But it is what He said immediately afterward to which I wish to call especial attention. "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth." A fact so well known, that I fear many have overlooked its import. As we move about from day to day we breathe the air which comes to our nostrils, but no one can tell where that air was an hour or even a moment previous, nor where it will be a moment hence. But Jesus said, "So is every one who is born of the spirit."

Now the Greek word here translated "Wind," which is air in motion, is precisely the same one also translated "Spirit," not only in this conversation, but also elsewhere in association with the word "Holy" in referring to the Holy Spirit, which is the Greek word *Pneuma*. And as Jesus said, "So is every one who is born of the Spirit," the crux of that saying is in the two words, "So" and "Spirit." For as the air which we breathe is everywhere around the earth, so that no matter where we are we can breathe and continue to live, even so is the Holy Spirit the omnipresent God, permeating all space and crossing all time. It was this fact which the Psalmist realized when he said, "Whither shall I go from Thy presence?" And thus it is true that no matter where we may be, nor under what circumstances we may be placed; we may, by opening our spiritual lungs in faith, lay hold of the Almighty, ever present God, the Holy Spirit, and thus prove that, "If we lead a life of prayer, God is present everywhere."

But faith is not only an act by which we commune with God, but also an attitude toward God. So that while our minds may, and at times, must be fully occupied with the many duties incident

to this life, yet when our thoughts are relieved from that preoccupation, they naturally return to God and we find the witnessing Spirit still present. Not only so, but when sudden temptation assails us all we need to do to find that promised way of escape, is to open our spiritual lungs and breathe in, or possibly more correct, allow God to inbreathe His veritable presence.

However we wish to here note that there is a difference between the natural and the Spiritual conditions, but to the advantage of the latter. For the promise is not only that "He abideth with you," but also that "He shall abide within you." And on that notable first Christian Pentecost, all those present in that upper room were "Filled with the Holy Spirit." Not only so, but Peter declared, "The promise is unto you and unto your children and to all that are afar off, even as many as the Lord our God shall call." Also Jesus had said, "Your Heavenly father is more willing to give the Holy Spirit to those who ask Him than earthly parents are to give good gifts to their children." Furthermore, on several other occasions in the book of Acts it is recorded, that groups and single individuals received that Holy Anointing. And all down through the ages even unto this present, untold myriads of God's children have received that blessed spiritual infilling.

Reader, have you asked for and received the Holy Spirit?

The Montana Power Company has in front of its office in this city a huge sign, electrically lighted at night, bearing the words, "Light, Heat, Power." And therein is set forth a striking analogy between the Holy Spirit and electricity. No one is able to fully explain all about electricity, but men have learned how to harness it to do their bidding.

So, though no one can fully explain all about the Holy Spirit, yet we do know He is present in this world for the use of those who will meet the condi-

tions. As electricity becomes available over properly insulated wires, so the Holy Spirit is available for our use when the line of our faith is not "grounded" in worldly things. Furthermore, the Holy Spirit furnishes *light* to understand the deep things of God; *heat* to keep the heart, the seat of our spiritual being, from becoming "luke warm" so as to nauseate God; and *power* for every day and task. Yes, the Holy Spirit is indeed "Light, Heat, and Power," direct from the "power house" of Almighty God.

### Spiritual Pneumonia

When still a small lad I remember of hearing it said that a certain person died of "congestion of the lungs." And today the same disease is called Pneumonia. But, the name aside, we know how that rather fatal malady works; which, put in common language is, that the lung passages do become so stopped up (congested) that the air necessary for life can not enter. And there is a spiritual Pneumonia equally, or more so, fatal.

Jesus said, "Ye can not serve God and Mammon," meaning the things of this world. And an Apostle admonishes us, "Love not the world, neither the things that are in the world; if any man, *any man* love the world, the love of the Father is not in him." We are told again "The love of God is shed abroad in our hearts by the Holy Spirit given unto us." So when the love of the world crowds out the love of God, the Spirit which is our spiritual atmosphere is excluded, and spiritual death ensues.

Jesus also spoke of the seed which had fallen among thorns on this wise: "And the thorns sprang up and choked it." And in His explanation said, "Which when they have heard, go forth and are choked (congested) with the cares and riches and pleasures of this life." And how true that is of many professed Christians! "Careful for many things" as Jesus told Martha, and thus worried to the exclusion of God.

And the seeking of wealth! what multitudes are choked by the greed for gold. And, alas, for those who allow worldly pleasure to so congest their lives that the Holy Spirit is altogether quenched! Does some one ask, "Why can we not have pleasures?" Because Jesus knew that the "pleasures of this life" would cause us to become dead to the real pleasures at His right hand reserved for all who do truly love Him "more than these." Again one of the signs of the end of this gospel age is that so many had become, "lovers of pleasure more than lovers of God."

How can such a catastrophe be avoided? Only by keeping in constant communion with God through spiritual breathing which is exercised by prayer. "Praying always with all prayer and supplication in the Spirit."

Again the Apostle says, "Likewise also the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercessions for us with groanings which can not be uttered." So, again I would quote, "If we lead a life of prayer, God is present every where." But to the prayerless man, "God is not in all his thoughts."

Lewistown, Mont.

### From Australia

It is with great pleasure that I add my little word of appreciation for the benefits received from C. F. AND L. I am always looking for the number long before it is due to arrive at such a distance. The work you are doing in exposing the sneaking underhanded tactics of modernism is very commendable. Our churches provide too good a hunting ground for these false teachers and it is time we had courage enough to say to them "you are trespassing." The magazine is most helpful to me. May God bless all who have anything to do with its publication.—J. R. K.

C. F. & L. is the most satisfactory magazine that comes to me.—A. W. H.



# The Words of God in the Hands of Men

J. W. NEWTON, TOCCOA, GEORGIA

FOR nearly a thousand and a half years the words of the New Testament had to be copied with the pen. The original inspired copies must have begun to be copied at once after they were written, and this done not by professional copyists, but by believers having the ability to do this work. A safeguard against error in copies is that no two copies are apt to have the same mistake. As the inspiration of the Spirit of God kept the writers of Scripture from all error, can we doubt that God cared for the copying of these inspired words?

Yet it is human to make mistakes, and the hands of copyists were of course not inspired. It is generally understood that the first copyists were not trained scribes and made many mistakes which in after years were corrected as time went on, which, led Dr. F. H. A. Scrivener to write:

"It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Irenaeus and the African Fathers, and the whole Western, with a portion of the Syrian Church, used far inferior manuscripts to those employed by Stunica, or Erasmus, or Stephen thirteen centuries later, when moulding the *Textus Receptus*. Many examples might be produced from the most venerable Christian writers, in which they countenance variations (and those not arbitrary, but resting on some sort of authority) which no modern critic has ever attempted to vindicate" (Introduction to the Criticism of the New Testament, Vol. II, pp. 284-285).

When printing was invented the first complete printed book was the Bible in Latin, about 1456. Erasmus prepared the first published copy of the New

Testament, of which five editions were issued. He supplied copious notes, which attack the Church of that day, and were really the forerunners of the Reformation. In 1551 Robert Steven issued an edition divided into verses, and in 1633 Elzevir issued what has been called the Received Text. From the time of the first printed Greek Testament down to the Revised Version the different editions numbered more than a thousand. The whole number printed must have been a million and a quarter or more.

Meanwhile the search for manuscripts has gone steadily forward until the known copies number more than 3,000. Several very ancient copies have been found. With the increase in manuscripts there has come a proportionate increase in the number of various readings. What this means was well stated by Philip Schaff:

The multitude of the various readings of the Greek text need not puzzle nor alarm any Christian. It is the natural result of our great wealth of copies, our documentary resources; and it is a testimony to the immense importance of The New Testament; it does not affect, but it rather insures the integrity of the text.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching. The *Textus Receptus* of Steven, Beza, and Elzevir, and our English Version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican manuscript, the oldest versions, and the Anglo-American Revised (Companion to the Greek Testament and English Revision, p. 177).

More than half a century has passed since the stormy days of the Revision, and two great changes have come about among scholars in regard to the Greek

text of the New Testament. One has to do with the reigning Greek text of that day, the other with the *Textus Receptus* (Received Text) of our common English New Testament. As discoveries of ancient manuscripts have gone on, they have shown that the high regard in which the Westcott and Hort Greek text was then held was misplaced. A recently issued book says:

When the old Syrian version was brought to light, attention was concentrated on its divergence from the Neutral [Westcott and Hort] text. Similarly a good deal of the Washington codex could be claimed as non-Neutral, —and examination of the writings of the early Fathers tended to strengthen the proof that most of them used non-Neutral texts. In short, the general tendency was to weaken the claim of exclusive superiority claimed by Westcott and Hort for the Neutral text by showing that it was at any rate of restricted circulation, and that it had rivals of at least equal age (*Story of the Bible* by Sir Frederick Kenyon, 1937: p. 129).

### God Guides the Hands of Men

To understand the history of the Received Text we have to go back to the days of the Emperor Constantine, when Christianity became the religion of the Roman Empire. Kenyon says:

From this time forward there was no danger of any serious corruption of the Scriptures. All that took place was a certain progressive editing of them, involving slight verbal variations for the sake of greater clearness, or harmonizing different versions of the same narrative, or substituting conventional phrases for those less familiar. In this way an accepted text gradually came into being, which gradually spread over the whole Greek-speaking world. We cannot assign a precise date to it. There is no record of any authoritative revision of the text at any given moment. All we can say is that as the result of a process that went on from the fourth century to about the eighth, a standard type of text was produced, which is found in the vast majority of the manuscripts that have come down to us. At least ninety-six per cent of the extant manuscripts of the Greek New Testament are later than the eighth century. Of these only a handful preserve traces of other types of text which were in existence before the adoption of the standard text, and out of which it was created. This standard ecclesiastical text is generally known as the Byzantine text (from the

ancient name of Constantinople, the capital of the Greek speaking world), or, more commonly as the Received Text. It does not differ in substance from the earlier types; but the verbal differences are numerous; no Christian truths or doctrine is affected by the differences. They are the result of gradual editorial revision of earlier manuscripts; and it is the task of scholarship to try to get behind it to the earlier texts, and as near as may be to the words which the earlier writers used (*Story of the Bible*, pp. 39-40).

Some editors would have as their main object the removal of difficulties in the way of ready comprehension by the ordinary reader. They would supply pronouns and names, they would use the phrases which by that time had become habitual, they would make slight grammatical alterations in accordance with current usage, they would avoid phrases which might give offense, and where alternative readings could be amalgamated they would be inclined to do so. Their object would be the edification of the reader by the presentation of an easily comprehensible text. On such principles such a text as the Byzantine text might be brought into being, and win its way into general acceptance in the Church at large (Kenyon, pp. 137-8).

We may take this as the present opinion of scholars as to how the Received Text came into being, and it is very different from that held at the time of the Revision.

There is also another change noted by Kenyon. On his pp.131-2 he says:

Thus while the discoveries of the last fifty years have shaken the exclusive predominance which Westcott and Hort assigned to the *Vaticanus-Sinaiticus* text, they have shattered to pieces the unity of the so-called Western text. In places of these two families, with the somewhat shadowy "Alexandrian" text, as envisaged by the two Cambridge scholars, we now seem to find our pre-Byzantine authorities falling into at least five categories:

(1) the *Vaticanus-Sinaiticus* group, with its home in Egypt, and almost certainly in Alexandria, since it is difficult to imagine such splendid manuscripts being produced except in a great capital; it is a group obviously of great importance, being headed by these two outstanding manuscripts,—and to it the name *Alexandrian* may be more appropriately, and with less appearance of begging the question, be applied than that of Neutral;

(2) The true *Western* group, headed by the Codex Bezae, the other Græco-Latin uncials.

(3) The *Syriac* group, represented mainly by the Old Syriac version.



(4) The *Caesarean* group as yet not fully worked out; and

(5) a residue of unassorted readings, found in early authorities.

Those who were living when Dean Burgon assailed the Revision and the Westcott and Hort text in 1881-85 will, some of them, at least, be pleased to note this great change of opinion. He wrote three articles for the *Quarterly Review*, which were published in a book of nearly 600 pages. The title was *The Revision Revised*, and it passed through two editions. Time is proving that the criticisms of Burgon and Scrivener were just. Dr. Scrivener's criticisms are found on pages 294 to 397 of Vol. II. of his *Introduction to the Criticism of the New Testament*. A few brief quotations follow:

There is little hope for the stability of their imposing structure, if its foundations have been laid on the sandy ground of ingenious conjecture; and since barely the smallest vestige of historical evidence has ever been alleged in support of the views of these accomplished editors, their teaching must either be received as intuitively true, or dismissed from our consideration as precarious, and even visionary (p.285).

Dr. Hort's Greek New Testament text was founded upon the theory of

a comprehensive, deliberate, authoritative recension of the sacred books, undertaken by the chief rulers of the Antiochene Church, accepted throughout that great Patriarchate, yet, in spite of all this, never noticed even in the way of passing reference by writers of any description from that period onwards, until its consequences, not its processes, became known to eminent critics in the latter half of the nineteenth century. Nothing less than the exigency of his case could have driven our author [Dr. Hort] to encumber himself with a scheme fraught with difficulties too great even for his skill to overcome.

Dr. Hort's system, therefore, is entirely destitute of historical foundation. He does not so much as make a show even of pretending to it: but he has persuaded himself, that its substantial truth is proved by results; and for results to establish so very much, they must needs be unequivocal, and admit of no logical escape from the conclusions they lead up to (p. 91).

Dr. Scrivener next discusses an at-

tempted proof of Dr. Hort's theories, and then says:

In conclusion we will say, that the more our Cambridge Professor's Introduction is studied, the more it grows upon our esteem for fullness of learning for patience of research, for keenness of intellectual power, and especially for a certain readiness for accounting in some fashion for every new phenomenon which occurs, however apparently adverse to the acceptance of his own theory. With all our reverence for his genius, and gratitude for much that we have learned from him in the course of our studies, we are compelled to repeat as emphatically as ever our strong conviction that the hypothesis to which he devoted so many laborious years, is destitute, not only of historical foundation, but of all probability resulting from the internal goodness of the text which its adoption would force upon us (p. 396).

Dr. Scrivener prepared editions of the Greek text of the Authorized Version, with the changes made by the Revisers in footnotes. These books were made by the Cambridge University Press, and the latest editions are still on sale in this country by The Macmillan Company. This gives any one desiring a copy of the Received Text an opportunity to obtain it.

The Story of the Bible was issued in 1937, and is published by E. P. Dutton and Co. Its author, Sir Frederic Kenyon, is a former Director and Chief Librarian of the British Museum.

Attention is called to an article in *CHRISTIAN FAITH AND LIFE* for October, 1935, p.307 entitled *The Problem of the Received Text*. The above article is a sort of sequel to the former, and the two should be read together.

## Give it to the People

Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapened, and then see it work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life.—*Woodrow Wilson*.

# Revivals—The Scriptural Plan

EVANGELIST W. G. BENNETT

ON Paul's second missionary journey, with Silas as his traveling companion, they came to Derbe and Lystra, and here Timothy was joined to the company. They passed through the cities delivering the Apostolic decrees. "And so were the churches established in the faith, and increased daily." We note there were churches organized on their former trip, and it is evident they were not like a hornet, biggest when first born.

They were intercepted by a direct command of the Holy Ghost, which forbade them preaching in Asia. This was evidently only a temporary command. They then planned to go into Bithynia, "but the Spirit suffered them not." Then came the vision calling them into Macedonia.

They came to Philippi, where they found a few praying people. Here they were beaten and imprisoned, but won a few converts and walked out triumphant. Their next stop of note was at Thessalonica. The account of this visit says: "Some of them believed and consorted with Paul and Silas, and of devout Greeks a great multitude, and of the chief women not a few." And here they gained the reputation of turning the world upside down.

Persecution arose and they passed on to Berea, where they were received gladly. "Therefore many of them believed; also honorable women which were Greeks, and of men not a few." We pass over Paul's visit to Athens, and come over to Corinth, a populous and elegant city called in those days "the eye of the east." Acts 18:8-11 gives the account of their success at Corinth.

And Crispus, the chief ruler of the Synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing believed, and were baptized.

Then spake the Lord to Paul in the night by a vision, be not afraid, but speak, and hold

not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

And he continued there a year and six months, teaching the word of God among them.

Philippi and Thessalonica became noted religious centers, and strong vigorous churches were established in them.

Perhaps the most noted, sweeping success of all Paul's journeys took place at Ephesus, where twelve men were definitely baptized with the Holy Ghost. This precipitated a mighty revival. Ephesus was one of the largest cities and most important trade centers in Asia. The Temple of Diana was the largest Greek temple ever constructed, 425 feet long and 220 feet wide. The business of manufacturing shrines for this temple became both extensive and profitable. With this business the revival seriously interfered. Sorcery and the black arts were also extensive here, but they burned their books dealing with these subjects.

The eighteenth chapter of Acts gives a quite full account of how the entire city was stirred, and also shows that the surrounding country was effected: "All they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." The work was powerful, thorough and extensive, and its extension could only be accounted for by its thoroughness.

Two things relative to this thorough and extensive work of grace stand out in bold relief. First, Paul and his companions went out panoplied by the prayers of the united and aggressive Church at Antioch; and also by the prayers of those won to Christ during these campaigns. To this fact Paul frequently refers in his epistles written later on. Second, they waited for, and relied implicitly upon the direction and power given by the Holy Ghost.



Our world is passing through one of the most crucial times in all its history. Our standards of morals are shattered. Lawlessness and anarchy stalk boldly through the land. In what passes for the Christian Church there is scarcely a semblance of the spirit and power of Apostolic Christianity. The Church of our day is trying frantically to keep pace with, and hold her place in our swiftly moving generation, but in this effort she is a miserable failure, she has no power, no remedy, no message of courage in the midst of our gloom and despondency; no rebuke for our sin, pride, and lawlessness.

There is a remnant in the smaller denominations and a scattering few among the older and larger denominations, whose hearts yearn over the desolations of Israel. Satan is trying by all the subtle chicanery that he can master to de-

feat and discourage this remnant. We may rest assured that if Satan can have his own way, our world will never again have a great revival. We may further be assured that if we never have another great revival, in this matter, at least, Satan is having his way.

There are probably none of Satan's plans for the destruction and damnation of our race that he is working more successfully, than that by which he is seeking to rob the real Church of a faith and courage that would bring on a mighty sweeping revival. At least one of the dangers among real devout people is that of being content with small things, when God has planned that the gates of Hell shall not prevail against His Church. God's plan for His Church is that She shall be "Bright as the sun, fair as the moon, and terrible as an army with banners."

## For Your Scrap Book

### Called to Serve

ROY TALMAGE BRUMBAUGH, D.D.

Luke 5:1-11

IT is written that the people pressed upon Christ to hear the Word of God. The Word is magnetic. As iron filings are attracted to a magnet, so souls are attracted to the Word of God. In the center of the Word is the Cross. Christ said, "And I, if I be lifted up, will draw all men unto Me." In verse one there is a contrast between people and "He". "He" is emphatic. There were many people around Him, but He stood out. He was anointed with the oil of gladness above His fellows.

In order that He might speak to the people, Christ entered into a ship anchored by the Lake and asked Simon to "push off" a little. The preacher needs to be separated from the world. There

seems to be too much familiarity between the pastor and the world these days. The relation ought to be cordial. At the same time, there needs to be a definite line of demarcation between the two if the work of the preacher is to be effective. The worldly church talks about a "good mixer." God is more interested in one who is separated.

Christ finished the sermon and then said to Simon, "Push off into the deep"; and to all the men, "Let down your nets for a haul." It sounded foolish to professional ears. The command was contrary to the science of fishing. The time was wrong; so was the place. Fish were caught at night and in the shallows. This command was also contrary to common sense. Common sense has become quite a god, even in the Church. In spiritual things common sense is quite feeble. In Acts 27:10,11, we read

that Paul, a "land-lubber," suggested to experienced sailors that they remain anchored in the "Fair Havens." Common sense said, "Raise the anchor and sail, for the south wind blows gently." However, the ship was wrecked as Paul said it would be.

Simon had a reputation. He was a good fisherman. He was in danger of losing his reputation. No experienced fisherman would think of fishing during the day and in the deep. I know of men who are so fearful of losing their reputation for scholarship that they deny, "Thus saith the Lord." Reputation is like a soap bubble kissed by the summer sun. It is here for a while. We look again and, lo, it is gone. Favor with God abideth.

Peter walked by faith and not by sight, so he pushed off and let down the net. At once the net enclosed a great shoal of fishes, so that it began to break. We see here the incapacity of the human to receive spiritual blessings. God withholds blessings because many Christians would break under them. We also notice the vain help of man. Peter's friends came to his rescue, but both ships began to sink. The arm of the flesh is limited. Human strength is pitifully weak. We need God's help. You will notice, also, that Peter was helpless at his strongest point. If Christ had asked him to write a book, naturally he would have stumbled. But Christ here told him to do that at which he was expert. Watch your strong points. The stalwart men of the Bible fell at the places where they were strongest.

Simon Peter was convicted. He fell down at the feet of Christ and said, "Depart from me, for I am a sinful man, O Lord." Conviction has to do with what a man is, not with what a man does. We see our own hearts the moment we see Christ. No one who has seen Christ believes he is anything but a sinner, unclean and undone. However, grace was at hand and Jesus said unto Simon, "Fear not, from henceforth thou shalt take alive men." Christ was speak-

ing to the leader of the group. He knew the rest would follow; and fish-catchers became men-catchers.

## Atheizing Our Schools

IT is quite a frequent thing for students to be ridiculed and publicly insulted before their classes by some sophisticated, scornful, atheistic professor because of their religious convictions. This is the same method practised and urged by Voltaire. He said, "Render those pedants as ridiculous as you can. Ridicule will do everything." To this Dr. Timothy Dwight, then President of Yale, replied: "The course which needs these weapons cannot be just. The doctrine that cannot be supported without them must be false." Yet this is one of the most subtle weapons used by atheistic professors in "weaning young people" from their faith in God.

We have an army of fine, God-honoring men and women who are educators and do not prostitute their calling. They labor to lead youth into paths of nobility and usefulness. But self-centered, egotistic, deceitful teachers, dwarfed in soul and often in mind, we condemn. Their pernicious influence is inoculating many who will be teachers in our public schools. The springs of our entire educational system are being poisoned. We have teachers both in our colleges and public schools who are enemies of Christianity, drunken rakes, moral scavengers, a menace to community and nation, who are unfit to teach cattle, much less our youth.

A popular method of teaching atheism, is under the claim, "We present all sides and theories, and let the pupils decide." Under this deceitful sham Atheism and Communism are being taught in our tax-supported colleges and universities today. Behind this sham certain teachers are putting over the propaganda of Soviet Russia as they filter its oozy virus into the minds of children. "All sides" are of course not presented. The side of Christianity is caricatured rather. Christianity is not



to be *taught* in American schools, it should not to be *fought* there.

A few months ago a college professor said before his class: "Well, this idea of hell! I guess the first thousand years they will sizzle, fry the second thousand, and roast the next thousand." Another professor said: "I never studied the Bible much, but I regard it as hocum." It reminds one of a tom-tit twitting impudently against Gibraltar; a mole-hill saying to the Alps: "Get out of my way!" What self-centered effrontery. What gullible professors!—*R. C. Campbell, Youth and Yokes.*

## Earl Browder on Religion

Earl Browder is a great figure and voice among communists in America. Discussing "What About Religion?" he boasts of the success of communists in duping the "social gospel" wing of professing Christians into joining the Reds in their "peace" propaganda and the "advance of world revolution." As quoted by Dan Gilbert, Browder is particularly pleased that communism has found it easier to deceive church liberals than did any of the other subversive isms.

Browder declares: "We have been able to unite with them because we have been able to convince many church leaders, and especially their followers, of the necessity for unity if we are to protect our right and their religious freedom. They have found that it is the anti-religious communists who fight for freedom of religious belief." Of course communists do not fight for freedom of religious belief—but only for its caricature, which is the device by which religious liberals seek to hold their places among real Christians while destroying their faith. Everywhere and always, the first act of a victorious Red revolution has been to suppress religious freedom and persecute believers. It is with this Red horde of lying propagandists that religious liberals are on friendly terms.—*Western Observer.*

## A Remarkable Document

A nation would be truly blest if it were governed by no other laws than this blessed Book. It is so complete a system that nothing need be added to it, or taken from it. It contains most things needful to be known or done. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentences. It entails honor to parents, and enjoins obedience in children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subjects to honor, and the servants to obey, and promises the blessing and protection of its Author to all who walk by its rules. It promises food and raiment, and limits the use of both. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher and oppressor.

It is the first Book, and the best Book and the oldest Book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that can be revealed. It contains the best laws and the profoundest mysteries that ever were perused. It brings the best of tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and is a certain prediction of what is to come. It reveals the only and true God, and shows the way to Him, sets aside all other gods, and describes the vanity of them, and of all who trust in them.

In short, it is a Book of laws to show right and wrong, a Book of wisdom that condemns all folly, and makes the foolish wise. A Book of truth that detects all lies and confronts all errors, and a Book of life that shows the way from everlasting death.

It is the most compendious Book in the world, the most authentic and the most entertaining history that ever was published. It will instruct the most accomplished mechanic and the profoundest artist. It teaches the best rhetorician, and exercises the power of the most skilful arithmetician. It corrects the vain philosopher, and guides the wise astronomer. It exposes the subtle sophist, and makes diviners mad. It is the best evidence that ever was produced, and best deed that ever was sealed, the best will that ever was made, and the best testament that was ever signed.

To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a Book of lives, of travels and voyages. It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the schoolboy's spelling Book, and the learned man's masterpiece. And that which crowns it all is—the Author is One in Whom is no variability nor the shadow of turning.—*The Gideon.*

## The Greatest Man Who Ever Lived

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in an obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant teacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the power of His divine manhood. While still a young man, the tide of popular opinion turned against Him. His friends ran away. One

of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—His coat. When He was dead He was laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone; today He is the centerpiece of the human race and the Leader of the column of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that One Solitary Life.—*Dr. Phillips Brooks.*

## My Prayer

AMY B. WHISTON

Lord, speak to me, Thyself reveal,  
And make Thy Power known;  
My contrite heart do Thou now heal,  
Accept me for Thine own!  
O, Lord, I ask that Thou wilt be  
For ever by my side;  
Guide Thou my feet, help me to see  
Thy love, whate'er betide.

I pray not that my load be light,  
Or that my way be clear;  
Content I'll be, serene and bright,  
If Thou, O, Lord, art near.

*Fitchburg, Mass.*

## Reflecting Christ

Matt. 5:16

A diamond in the dark mine will shine no more than a paving-stone; but let one gleam of light come, and it will catch the ray. It is then only a reflection, nothing else. So with us. When we get away from Christ, we give forth no light; but let a beam of his light enter the soul, and it will instantly shine forth; we will reflect it.—*Henry Morehouse.*



## The Ruanda Revival

A letter came to me recently from a Christian government official in Kenya concerning the revival in Ruanda, Africa. Native evangelists are coming down from that area to spread the fire of their fervor through Kenya and Uganda. A little over ten years ago Ruanda was in darkness. A senior officer in the King's Regiment, owning large estates in England, read into Luke 12:33 something more than abstract theology: Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not...for where your treasure is, there will your heart be also.

He sold his estates and handed the proceeds to the Officers' Christian Union, with the request that work should be started in a hitherto unevangelized area within a year. The result was the founding of the Ruanda Mission (affiliated with the Church Missionary Society), and the sending out of its first missionary, an ex-officer. Now, after a decade or so, their converts are the revivalists of Central Africa. Such is the glory of the workings of the Spirit of God.—*Miss Eva S. Watts, in Life of Faith.*

## Biblical Terms

The following table of Biblical terms, translated into present-day meaning, is convenient to paste in a Bible for reference:

A day's journey was about 23 1-5 miles.

A Sabbath's day journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to 3 5-8 inches.

A finger's breadth is equal to one inch.

A shekel of silver is about 50 cents.

The ratio of a shekel of silver to a shekel of gold was apparently 16 to 1.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was 13 cents.

## The Church at Bay

If the Church is at bay, it is not because she has no gospel, but because she has whittled out of it every disquieting and warning element, and has preached a "God of love" who is little more than an everlasting amiable stream of tendency. Yet that is not the God of the Bible, and it is certainly not the God of Calvary. Whenever the New Testament thinks of the Cross, it is as something that intervenes, in the divine mercy, for all who will accept it, between men and something too terrible for words.—*Dr. G. Stanley Russell.*

## Abideth Forever

That marvelous Book, the Bible, is still "the Word of God" that liveth and abideth forever. And all the enemies of yesteryears and nowadays have not extinguished one spark of its holy fire, nor diluted one drop of its honey, nor tore one hole in its beautiful vesture, nor broken one string on its thousand-string harp, nor weakened its vitality by one pulse beat, nor shortened its march of triumph by one step. Today, this Bible walks more bypaths and travels more highways and knocks at more doors and speaks to more people in their mother tongue than any other book this world has ever known, or ever will know.—*Dr. Robert E. Lee.*

## Herschel

Who that once has seen  
How truth leads on to truth, shall ever dare  
To set a bound to knowledge?

The records grow  
Unceasingly, and each new grain of truth  
Is packed, like radium, with whole worlds of light.  
—Alfred Noyes

Enclosed find \$2 for my renewal subscription to Christian Faith & Life. Every copy is so full of spiritual food I don't want to miss one.—*Miss N. G.*

# The Library Table

Conducted by Harry Rimmer, Sc. D., D. D.

**The Seal of the Seven.** By T. E. P. Wood. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Pp. 181. \$2.00.

Long ago Solomon said, "Of making books there is no end," and the most endless production of our generation seems to be books on Bible study. We have, however, in this unique encyclopedia of Bible analysis, one of the most satisfactory, comprehensive, and valuable works of this kind that we have so far seen. Dr. Wood is the head of the Bible department in the noted McCallie School for Boys in Chattanooga, Tennessee. The method and material put forth in his new book have therefore been tested in the laboratory of practical presentation and refined in this usage until they are well-nigh perfect. Many hundreds of young men have been instructed in the content of the pages of God's Word and grounded for life in Christian character in Dr. Wood's classes. He has done a favor of incalculable value to the entire teaching and Christian world in presenting the fruit of his years of experience and study in this book, "The Seal of the Seven."

The author's method might be described as profundity reduced to simplicity. He covers in a brief, graphic, but satisfactory way each of the sixty-six books of the Bible. His work starts with an explanation of the graphic outline that he uses, making it clear to the reader why this plan and method were adopted. Without straining the nature of the text to fit in with a pre-conceived structure, the author has nevertheless made an analysis of each book of the Bible in seven divisions. Each division in turn is divided into seven sections. The fourth or central section of the outline of the book is generally the heart of the message of that book. So also in each of the seven sections, the fourth

division will be the heart of that section. So, then, all of the parts of his outline are in symmetrical balance with respect to number four, which is the theme of the book. That is to say that number one would correspond to number seven, number two to number six, and number three to number five. The pedagogical and mnemonic value of such a presentation is at once apparent. As an aid to the memory the system cannot be excelled. If, then, this system is honest with the Scripture and fair to the content of each book, it should be the perfect system. This editor has spent some two weeks in a rather careful review of this one book, and so far has found no single departure from the intent, content, or structure of any book that has been so dealt with.

Each book is introduced with a brief paragraph concerning its authorship, authenticity, and historical background. The central message and key word are given, and the Messianic message, if contained in the book, is presented in a few brief words. A comment concerning the style and characteristics of the book then follows, and the outline is presented. The outline is such in each case that a busy pastor or teacher can pick up the book and see the purpose and plan almost at a glance. Following the treatment of each book of the Bible in this fashion there is given a general analysis of the entire Bible. In this analysis Dr. Wood shows "how the individual books of the Bible fit together to set forth the great purposes of God."

The book has three particular things to commend it to the thoughtful student. First, it is an easy way to get a quick summary of the entire content of any book in the Bible. Busy men will find it a great aid to their preparation.

The second and greater value, how-



ever, lies in the fact that a careful student may use this method and by deep, earnest study of the Scripture, develop his own outlines and analyses, gaining for himself so comprehensive a grasp of the teaching, material, and message of each book that he may find himself grounded in the safety of the Word of God. It is to be hoped that most readers will use the book this way.

The third value lies in the fact that without obtrusive reference to the issues involved, Dr. Wood has nevertheless maintained a sane, honest presentation of what may be called the conservative or orthodox view of the Scripture. All in all, this is one of the most satisfactory pieces of work that has come to this editor's desk in a very long time. If the reader has a sincere interest in the study of the Word of God, by all means he should procure this book.

**Wives of the Bible.** By W. B. Riley, A.M., D.D., LL.D. Zondervan Publishing House, Grand Rapids, Michigan. Pp. 119. \$1.00.

A man must be well along in years and deeply steeped in that wisdom which comes only by experience, to write a book which denominates itself "a cross section of femininity." Either that or he must be gifted with indomitable courage such as is possessed by heroes, which courage must be tintured with some of that recklessness which causes men to rush in where angels fear to tread. However, if any man in America is capable of writing on such a subject, it would be the gifted pastor and educator, of Minneapolis. Dr. Riley has dedicated this, his latest book, to the noble women of the First Baptist Church of Minneapolis, who in the forty-one years of his great pastorate have loyally and ably assisted him in the work of his ministry.

Beginning with Eve, the wife of Adam, and ending with Mary, the mother of our Lord Jesus Christ, Dr. Riley has presented in eight episodes a sweet and profound study of womanhood immortalized by fidelity to God and His

will. The fidelity of certain of these women is brilliantly contrasted to the drab failure of others who missed the purpose and point of living in that they were out of harmony with God's plan and Word.

The messages in these studies are graphic, pointed, and personal. As with all that Dr. Riley speaks or writes, they are intensely evangelistic. Men and women alike are pointed to the Lamb of God and urged to accept the offer of mercy and grace that Jesus extends, whenever Dr. Riley speaks or writes. This book is no exception. It will stir your heart, satisfy your mind, and warm your very soul. It would make a delightful present for a mother, a sister, a woman friend on any kind of anniversary occasion. By all means, procure this book.

**Cornerstones of Faith.** By J. M. Stanfield. Eerdmans Publishing Co., Grand Rapids, Michigan. Pp. 227. \$2.00.

Mr. Stanfield is a layman of the Methodist Episcopal Church who has apparently spent his life in a study of the Word of God. His views seem to be utterly unbiased by the errors of modern alleged scholarship, and he has been able to bring the testimony of the Scripture itself, untintured and untarnished, to the subjects that he has discussed. The writer stands squarely with the ranks of historic scholarship, who have always maintained the integrity of the text of the Word of God.

Mr. Stanfield has incorporated thirty-three vital subjects in his work in a necessarily brief presentation. Beginning with the Bible, its source, authority, and perfection, he reasons his way through the doctrine of God to the final conclusion of the eternal kingdom in heaven. It is refreshing for a minister to get the view of a layman upon the doctrines that are commonly presented by the ministry more than by laymen.

The book is written in such fashion as to be admirably adapted for a busy man's daily devotions. The average

treatise or chapter is short enough so that it could be read at the beginning or end of the day and the entire book thus covered within the span of a little more than a month.

We accept and agree with most of the writer's conclusions. He is strong on the doctrine of grace, and accepts the fact of salvation only by the means of the shed blood of Jesus Christ.

We would disagree however, with his rejection of the imminent theory of the Second Coming of Christ. The writer reasons that since nineteen hundred years has elapsed since the death, resurrection, and ascension of Christ, that the Scriptures foretell still future epochs of time which will probably take as much more time before He will come again. The writer accepts the interpretation of certain texts of the Second Coming as applying to the providences of Christ and the death of the believer. He does accept the fact, however, that at some distant time Jesus Christ will come back to this earth in the same body in which He ascended to heaven.

We feel that the author has missed the point of prophecy when he states that the reign of Christ administered from God's throne in heaven, and which is a mediatorial reign, fulfills the promise that David should always have a son to sit on his throne. We would strongly disagree with the author's belief and premise that the throne of David begins in time and extends into eternity, having no end. He holds that Jesus is now on David's throne, according to prophecy. From this premise many of the students of the Word of God will differ.

The book, however, is of tremendous interest and will be valuable reading for those who will study it earnestly and thoughtfully.

**Simple Talks on the Holy Spirit.** By D. H. Dolman, D.D. Marshall, Morgan & Scott, Limited, London and Edinburgh. Pp. 128.

No price was given for this book of Dr. Dolman's, but since it is one of the series advertised as Marshall's shilling

series, we presume that price prevails. It is bound sturdily in a cloth binding, printed with clear type on a good stock, and has 128 pages. Even with the disparity of prices prevailing between English and American printings, it is difficult to understand how this book can be produced for a shilling.

This editor enjoys a friendly acquaintance with the author, Dr. D. H. Dolman, and has been greatly blessed by the sweet and homely ministry of this inspired man of God. We have had the privilege of hearing Dr. Dolman deliver some of these messages in his various American tours. The messages in print are no less heart-warming and touching than when they fall in living power from the lips of this dear man of God. The book contains fourteen studies concerning the person and work of the Holy Ghost. If these studies were carefully read, their messages observed, and the principles applied to individual life, the longed-for revival would not be far from the church. These studies are written with a simplicity that puts them within the comprehension of a child in the teen ages. At the same time they contain the profound truth of the Word of God in such measure that the ripest saint will find blessing in reading this book. We pray for Dr. Dolman's contribution a wide reading among the Christian people on this side of the water.

**The Grip That Holds.** A symposium compiled by Chester M. Savage. Zondervan Publishing House, Grand Rapids, Michigan. Pp. 184. \$1.50.

This is a collection of evangelistic sermons by Baptist preachers in the state of Oklahoma. It is the second work of this nature compiled by Mr. Savage, whose first book, "The Power of Christ," consisted of sermons by the pastors of the Baptist church in Texas. Each sermon is accompanied by a brief biographical article introducing the contributor in a few well chosen words. Fifteen ministers made their bow to the public with fifteen sermons in this interesting work.



It has been this editor's privilege to be in rather close contact in years gone by with the Baptist church in the state of Oklahoma. There are some names in there that are familiar to us. There are some that are strangely wanting. Such names, for instance, as Dr. Hall, who had so great a ministry in the First Baptist Church of Muskogee, could well have been included in the contents of such a compilation. In a state, however, possessing so many gifted ministers, the author must have been embarrassed by the necessity of making a choice that would keep his book within reasonable limits. The sermons are evangelistic in their general trend and are true to the conclusions and teachings of the Word of God. They are readable, well written and are commended by the editor to those who read sermons. It would make a lovely gift for any person who was sick or shut in. Fifteen rays of sunlight could be spread abroad no better way than by presenting this book to those who are temporarily laid aside.

### More Difficulties of the Evolution

**Theory.** By Douglas Dewar, F.Z.S. Thynne and Co., Limited, London. Price 8/6.

Mr. Dewar is no newcomer to the arena of apologetics, as he has written three previous books on the same subject. This new work sets forth the fallacies of the theory of organic evolution and is a sequel to the previous work, "Difficulties of the Evolutionary Theory." This latter named work called forth a reply from one Dr. Morley Davies, who wrote on the subject, "Evolution and Its Modern Critics." The work which we are now reviewing answers Dr. Davies and sets forth a number of well considered objections to the theory of organic evolution. Undoubtedly Mr. Dewar has the best of the argument and his antagonist comes off a very poor second best. The illustrations are numerous, clear, and convincing, and the detailed information presented is such that an advanced student of zoology will get a good deal of

satisfaction from its study. At the same time the writer has carefully refrained from the use of technical phrases or the complicated syllabification of scientific language, so that the book is of equal value to the layman. The book is commended without qualification to those who are students in this field.

**The Uplands of Faith.** Rev. Alfred Mathieson, D.D., London, England. William B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

A book of 148 pages, clearly printed and well bound, that is worthy of a high place in the famous Eerdmans dollar series of sermon books. Dr. Alfred Mathieson is no stranger to the Christian public of America. As pastor of one of the largest churches in London, England, his voice is heard throughout the empire. By means of his gifted pen he is known in the Americas as well. The book consists of twenty sermons from the pen of Dr. Mathieson on unrelated but Scriptural subjects. This editor appreciated more than any other the sermon on the subject, "The Resurrection: Fact or Fiction." The sermon is thoughtful, clear as to the importance of the doctrine, and departs from the usual presentation of evidence in such a way as to hold the interest of the average reader. The book is highly recommended.

**Methods of Bible Study.** W.H. Griffith-Thomas, D.D. Marshall, Morgan, & Scott, Ltd., London and Edinburgh. American publishers, Zondervan Publishing House, Grand Rapids, Mich. \$.40.

This is another one of those amazing English publications printed on good stock in clear type and nicely bound, priced at a shilling in England. We are again surprised that the English publishers can bring out a book of 118 pages, bound in a stiff board cover, and sell it for the equivalent of an American twenty-five cent piece. The cost of this English printing is necessarily higher in America because of the duty and freight.

Dr. Griffith-Thomas needs neither introduction nor commendation to the thoughtful Christian public of America. This is a gathering together of some of the old familiar plans of Bible study made popular by the late Dr. Griffith-Thomas in his ministry that covered the English-speaking world. It goes without saying that the author is a conservative of the old school and holds the Bible to be the Word of God, a revelation of His will to man.

This book would be invaluable in the hands of a young Christian who needed a simple but comprehensive method of Bible study. In spite of the cheapness of the price, the contents are invaluable and the book would make a perfect textbook for young people's camps or teacher training courses.

**Personal Christianity.** W. T. Connor, Ph.D., D.D. Zondervan Publishing House, Grand Rapids, Mich. \$1.00.

Dr. Connor holds the chair of systematic theology in the famous Southern Baptist Theological Seminary at Seminary Hill, Texas. He presents in this volume a series of sermons on several aspects of Christian living. Dr. Connor's chief concern seems to be with the walk and conversation of the believer. Dealing with the personal religion of an individual Christian, Dr. Connor has gone into the elements and fundamentals of a successful life in Jesus Christ. The book is small, having only one hundred pages of reading matter, printed in a type that is clear and easily read. It is adapted to group reading in young people's associations, as well as for the devotional reading of an individual. It is a welcome addition to the published sermonic material of our decade.

**Looking Into Life.** Paul M. Tharp. Bible Institute Colportage Association, Chicago. 75c.

This volume is a cloth-bound publication challenging the individual to face the fact of existence in a philosophical inquiry as to the end and purpose of

living. It goes without saying that the book is true to the fundamentals of the Christian faith, or it would not bear the stamp of this famous publishing house. The book is divided into three sections. The inward look of self-analysis is presented in Part One. The outward look of self-adjustment occupies the second or central division of the book. The upward look of self-abandonment presents the answer, in the third section of the book, to the problems raised in the first two divisions. The book is unique in its structure, compelling in its presentation of thoughtful material, and satisfactory in its conclusions. An honest inquirer would find himself deeply stirred and moved toward God by a careful reading of this work.

**The Unlocked Door.** Alice Bishop Kramer, Albert Ludlow Kramer. Fleming H. Revell Co., New York, Chicago. \$1.00.

To those who are searching for God, pre-supposing that such do exist in the tragic age in which we live, this book purports to show the way. The Christology of this book is magnificent in its fidelity to the general teaching of the New Testament text. The way to God, according to this volume, is not found in knowledge, in character, in development, and in progress. On the contrary, there is One Who is the Way, the Truth, and the Life. Carefully refraining from the use of theological language, these authors have written a brilliantly successful manner of approach particularly adapted to the business man of our generation.

**"I Am Jesus," and Other Sermons.** J. C. Masee, D.D. Zondervan Publishing House, Grand Rapids, Mich. \$1.00, cloth. Paper, 65c.

In this volume one of the acknowledged leaders of the Christian world in America has presented to the reading public a series of seven sermons which he has made famous in his itinerant ministry. The sermons are unrelated to each other, but all related to the Lord Jesus Christ. They are helpful, stimulating, and evangelistic. The book is the



kind that will be read again and again and passed from hand to hand. The contents of this book set forth the full and free salvation to be found in Christ Jesus. The dollar edition is recommended, as its durability will qualify it for a longer ministry.

**The Christian as Witness.** Zondervan Publishing House. \$1.00. A symposium of conference addresses by six well-known ministers and Bible conference speakers.

A small book of 91 pages, clearly printed and nicely bound, it constitutes an attractive presentation of the duty and privilege of God's children to witness for Christ. Every essential facet of this glittering subject is presented clearly, Scripturally, and appealingly. The book is highly commended to those who would help new converts or carnal Christians to a greater understanding of Christian privilege.

**George Whitefield, The Matchless Soul Winner.** By Edwin Noah Hardy, Ph.D. American Tract Society. Pp. 295. \$1.50.

Something more than two hundred years ago a personality which compared to the drabness of humanity, was as a meteor in a starless sky, flashed its orbit across the face of the Anglo-Saxon world. As long as the English language remains in print the name of George Whitefield, the prince of soul winners, will not be forgotten by the Christian world. This new biography of Whitefield is written in a popular style and brings to life again the times as well as the person of this great man of God. Men who are somewhat under the depression of our spiritual dearth will get great comfort and inspiration from reading this biography. The same passion, fervor, and fidelity to God's Word that made Whitefield the light of his day would unquestionably bring the same results in our times.

There are people who do not enjoy the reading of biography. We have never been able to understand that peculiar bias on the part of otherwise intelligent men. If one desired to begin

the cultivation of a taste for biography, this book would be a splendid place to begin. As is the case with all of the publications of the American Tract Society, the book is attractively printed without physical flaws, on white paper, clear type, with a clean black impression. It is well illustrated with historical scenes and pictures which add to the attractiveness and interest of the book. It is enthusiastically commended without reservation. As is also characteristic of the publications of the American Tract Society, the price is surprisingly cheap for the perfection of the volume.

**Pickings.** By Robert G. Lee, D.D. Zondervan Publishing House, Grand Rapids, Michigan. Pp. 121. \$1.00.

This is a small but choice collection of graphic illustrations from the collection of America's most eloquent preacher. Most of the Christian reading public in America is somewhat familiar with some of the writings of Dr. Lee, and more of us have been privileged to hear him. Platform speakers in general will find this book interesting and valuable, if they have no conscience about using the other fellow's good stories. However, it is presumed that Dr Lee was willing to relinquish his vested interests in these illustrations, or else he would not have put them into print. To lighten a journey or brighten a sickroom, the book would be intensely valuable.

**Sunrise Meditations, with "Arrows" and "Thoughts for the Day."** Wendell P. Loveless. William B. Eerdmans Publishing Co. Paper bound, 156 pages. No price given.

All who have listened with any regularity to the voice of the Moody Bible Institute of Chicago as it has broadcast day after day over radio station WMBI, will be familiar with the name and the teaching of Wendell P. Loveless. In this volume there are presented twenty-two sweet, helpful, and Spirit-inspired meditations on unrelated subjects, all of

them rooted and grounded, however, in the eternal Word, following which there are given some sixty pages of quotations, poems, and pithy paragraphs under the general caption of "arrows." The book closes with a series of thoughts for the day, each but a sentence or two long. The book would be a comfort to all shut-ins, a source of delight to any on vacation, and a real blessing to a public speaker who did not mind using the other man's illustrations.

**The Creed of an Idealist.** Edward McCrady, D.D. William B. Eerdmans Publishing Co., Grand Rapids, Mich. \$1.00.

A small book of dissertations on the approach of philosophy to the Christian ideal. The book contains 103 pages, including the appendix, and its major fault is the brevity wherewith it deals with the subject. The author is a professor of philosophy in the University of Mississippi. The author approaches each of his problems in the realm of revelation from the mingled viewpoint of the teacher of philosophy and the firmly established child of God. His conclusions are helpful and sound, though the layman who has not studied philosophy might be a little puzzled as to how he arrived at those conclusions. Any one of the articles in this philosopher's creed could, and perhaps should, be expanded into a chapter in a larger work. The book is not recommended to the casual reader, but the earnest and thoughtful student who can weigh words and exhaust their content in hours of meditation, will find much of profit and value in this book.

**Laughing at the Saints.** By Roy L. Tawes. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. Price, \$1.00.

Books of sermons have for some time been flooding the market to an extent that has surprised many editorial reviewers. We have in this volume a simply expressed, sincere exposition of great truths by a country preacher. A

strong undercurrent of intelligent patriotism throbs through all of these messages. They have been written from the heart more than from the head.

Altogether the book consists of an able defense of the Christian foundation of our country, characterized by respect, or even reverence, for the Fathers who for conscience sake, fled the land of their nativity to erect in a bleak wilderness a home and nation that should be characterized by fidelity to God and His Word. Such modern issues as our national religion, the depression, and the condition of America's youth, are dealt with in homely, clear and gripping fashion.

This is a book that any reader will enjoy.

**I Bring You Joy.** Alice Bishop Kramer, Albert Ludlow Kramer. A. Ludlow Kramer, 425 East 24th Street, New York City, publisher. \$.75.

This second collaboration from the pens of these two unique writers is an unusual compilation of essays on the happiness and success of Christian living. The authors maintain that their purpose is to set forth the facts of the Christian life without recourse to the old vocabulary. They have carefully abstained from the use of such familiar theological terms as "propitiation," "atonement," "justification," and "vicarious." Nevertheless, in language that is simple, sincere, convincing, and final, they have maintained all of the implications of those fine old words in presenting the Christian way to happiness and victory.

Without using the word "surrender," for instance, on page eighteen the authors say: "'Accepting,' 'receiving' Jesus as our Saviour merely in our minds—'believing' in Him merely intellectually—a conventional profession of faith—is not enough. Our 'belief' must be a faith that trusts in Him and obeys Him. All paths to Him converge upon The Way of being willing to *abandon our wills and give Him possession of us.*" We can find nothing in that but the



fine old preachment of absolute surrender.

In a page and a half the authors have put in a series of pertinent sentences their understanding of the doctrine of the Fatherhood of God. We quote a sentence or two to show the pithiness and aptness of their quotations:

"He does not want to use force to make us do His will. He allows us to stray from Him, but is always willing to forgive and welcome us."

"He will let us go without our supper or let us be sick or suffer, if it is necessary for our ultimate happiness."

In spite of the fact that the word "vicarious" is missing, on page thirty-seven such a statement as this carries all the connotations of that word: "To us, The Cross represents the sacrificial love of The Father and The Son. It represents the victory and the joy of the Guiltless One suffering for those He loves."

With a fidelity to historic Christianity that is complete, refreshing, and satisfactory, the authors of this highly commendable book have made an unusual contribution to the realm of Christian essays.

**"Shall Never Perish."** By J. F. Strombeck. Fundamental Truth Publishers, Findlay, Ohio. Price, \$1.00.

This is an attractively printed and well bound volume on the subject of eternal security. The unique value of the book consists first in the fact that the author is not a preacher or a theologian, but is a well known business man who conducts a great factory in Moline, Illinois.

It is a rather interesting thought that the author has been, for most of his life, a member of a church which is Armenian in doctrine. His personal studies of the Scripture, however, have made of him a confirmed Calvinist and he accepts the simple truth of the statement of Jesus Christ, "and they shall never perish."

We have not seen, in recent years, a more able, popular exposition of the

doctrine of eternal security than is here offered by Mr. Strombeck. His points are logical, clear, consecutive, and documented by the Scriptures. Every argument against the Calvinistic position is clearly and conclusively answered. At the same time, the pages present a positive and affirmative demonstration, constructively erected, which would be hard to answer.

Reviewing this book as impersonally as is possible for one who holds the same point of view, we would recommend it without qualification to ministers and laymen alike.

**The Contents of Calvary's Cup.** By Thomas H. Nelson, Clearwater, Florida. Tabernacle Press, Portland, Indiana. Price, \$2.00.

Physically speaking, this is an unattractive book printed in an amateur fashion and poorly bound with inadequate material and workmanship. The copy sent to the magazine for review is scarcely able to maintain itself on the editor's shelf and it certainly would not withstand ordinary handling.

It is to be regretted that the excellent material found in the recapitulation of the author's sermons which constitute the text, could not have been printed by a publisher who could have done justice to the manuscript. The comments in the front page are printed in type so small as to almost require a magnifying glass to be read. The table of contents is printed in the same deplorable fashion. The type of the book body is large enough and clear but the pages are distressingly interrupted by large type paragraph headings.

The book attempts a comprehensive discussion of the doctrinal significance of Christ's death on the cross. The author would have been well advised to have produced a series of books under some able editorial guidance, which would have directed him into a more intelligent handling of his subject.

In spite of the undoubted value of the thoughts contained, we cannot recommend this book for purchase.

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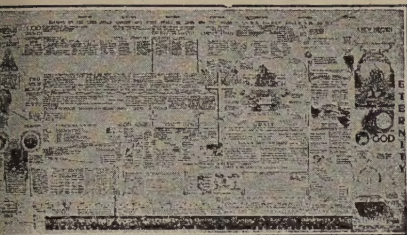
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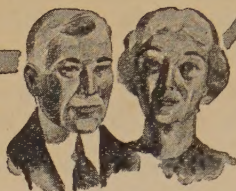
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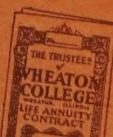
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